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Dr. F. C. Fry and General Secretary W. A. Visser 'T Hooft

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Seeds for Prayer

ONE DAY THE THREE-YEAR-OLDS in vacation church school planted radish seeds. Six little people sat on the floor solemnly making holes in the dirt in their paper cups, planting and covering the seeds, and a little impatiently taking turns to use the long-nosed watering can. When the last cup had been watered, I suggested that we fold our hands and ask God to help our seeds to grow for us.

That same day I hurried home and planted six extra cups of radishes to have in case any of the first six did not grow. I used soil from the same spot in my garden and seed from the same package.

WITHIN TWO DAYS the children's seeds were pushing through the dirt and growing strong and healthy. Anxiously I watched my own cups for signs of sprouting. Three days after the nursery radishes had begun to show, five of my cups showed signs of life and one cup never did germinate!

What could have made the difference? Suddenly I saw six pairs of little hands folded tightly as the three-year-olds earnestly asked God to make their seeds grow. Could the difference have been the power of a small child's prayer?

—JUANITA T. HULTQUIST

The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Standing before altar of chapel at Lutheran Church House in New York are ULCA President Franklin Clark Fry, Executive Committee vice chairman, and World Council of Churches Secretary W. A. Visser 't Hooft. They met to discuss Evanston Assembly of the World Council, scheduled to take place in Evanston, Illinois, the last two weeks in August.

THE CHURCH IN THE NEWS

Mackensen may be released

American diplomats were skittish about talking with Chinese Reds at the Geneva conference. Direct negotiations on anything might imply American recognition of the Chinese Communist government. But on the question of 32 Americans held in Chinese jails, the Reds refused to talk unless U.S. representatives consented to face-to-face conversations.

One of the 32 prisoners is Lutheran Missionary Paul Mackensen. He has been a captive in Tsingtao since March 7, 1952.

On June 5, 10, and 15 the U.S. ambassador to Czechoslovakia, Alexis Johnson, discussed the prisoner problem with the secretary general of the Chinese delegation at Geneva, Wang Ping-nan. The conversation "in no way implies United States accordance with any measure of diplomatic recognition to the Red Chinese regime," the U.S. government asserted.

A promise was made that American prisoners will be permitted to send and receive mail through the Chinese Red Cross in Peiping. There may be further conversations on whether the prisoners are to be released. In April, just before the Geneva conference began, Chinese freed all their French prisoners, mostly Roman Catholic missionaries. So far this year no Americans have been released.

Besides the 32 prisoners, 54 American civilians and 29 military personnel are unable to get permission to leave China.

New synod elects Zeidler

Three years ago the Iowa Synod of the United Lutheran Church elected the Rev. Clemens Zeidler as its first full-time president. People in Appleton, Wisconsin,

persuaded Dr. Zeidler to stay with the as pastor of Trinity Church, where has been for 15 years.

This month Appleton Lutherans had no opportunity to do any persuading. Kansas City the newly formed synod of the Central States (a merger of the Kansas, Midwest, and Nebraska synods) chose Dr. Zeidler as its first president. Word reached the president-elect on the evening of June 8. By noon the next day Dr. Zeidler had completed a 700-mile automobile journey to Kansas City and was installed in office that afternoon. The five-year term of office begins officially Sept. 1.



DR. CLEMENS ZEIDLER
No time for persuasion

Other officers are Dr. A. W. Young of Lincoln, Nebraska, secretary, and Mr. Paul Palmquist of Omaha, treasurer. A full-time assistant to the president will be named later.

Plans for organizing the new 179-congregation synod were carried through according to schedule. Only one question had not been answered in pre-convention planning: whether pastors of the new synod may join fraternal orders. The Midwest Synod had not permitted this. The new synod decided to advise pastors "to avoid membership" in fraternal orders which engage in religious rituals, but left the question "to the conscience and determination of the individual pastor."

Six million in vacation schools

In 10 years enrollment had doubled in the five-day-a-week church schools conducted by Protestant congregations of the United States and Canada. Most of the schools open just after public schools close, and are maintained for two or three weeks.

This year enrollment will be near 6 million, estimated Miss Mary E. Venable of the staff of the National Council of Churches. There were 54,661 schools reported in 1947, she said, and will probably be 100,000 this year.

Housewives, college students home for the summer, and public-school teachers make up the staff of the vacation schools.

Episcopalians won't meet in Texas

There would be no chance of equal treatment of white and Negro delegates in Houston hotels and restaurants, leaders of the Protestant Episcopal Church realized. So the church's 1955 convention, scheduled for Houston, will be held somewhere else, Presiding Bishop Henry Knox Sherrill announced.

Texas Episcopalians were planning to

secure a motel where whites and Negroes could share lodgings. Automobile owners had promised to provide cars for non-segregated taxi service. These efforts to soften Texas race restrictions were not considered adequate.

"This has been the most painful and difficult decision I have ever been called on to make," said Bishop Sherrill. He said he is certain "that the witness of our church must be so clear that it need not be explained."

Southern Baptists endorse race decision

Baptist churches outrank Georgia's Governor Gene Talmadge or any other political leader in influencing public opinion in the South. This month the Southern Baptist Convention was almost unanimous in supporting the U.S. Supreme Court decision banning racial segregation in public schools.

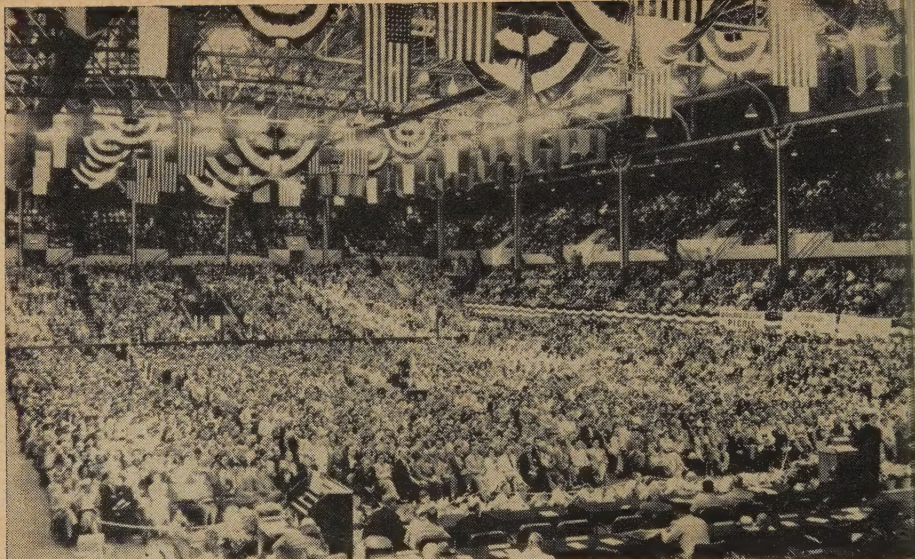
Baptists argued the question for 35 minutes, and then voted about 10,000 to 100 to accept the court decision "in the spirit of Christ." The decision, the Baptists said, is "in harmony with the constitutional guarantee of equal freedom to all citizens, and with the Christian principles of equal justice and love for all men."

During the period while the decision is being put in effect, Baptists will "pray that God may guide us in our thinking and our attitudes to the end that we may help and not hinder the progress of justice and brotherly love."

"We are not going to shut our eyes to the future," said Dr. J. B. Weatherspoon.

Big convention season closes

By the first day of summer most of the American denominations which hold annual conventions had completed their meetings and were tuned up for another year's work. Eloquent speeches, multi-million-dollar budgets, and incessant



SOUTHERN BAPTISTS HAVE BIG CONVENTIONS
Attendance this year was 10,000

hand-shaking were features of the church assemblies.

Most self-confident of the denominations seemed to be the Southern Baptists. By the end of the year, they said, their congregations will have 8 million members. (Total at the end of 1953 was 7,886,016.) Church offerings last year totaled \$278,851,129. Southern Baptists who now organize congregations throughout the North, will soon invade Canada, they said. The denomination has 912 overseas missionaries in 33 countries.

The Canadian Presbyterians debated whether murderers should be executed. "There are certain occasions where there is no other answer than the death penalty," said Sheriff I. D. Cameron, but the Rev. Lloyd Henderson said "we cannot find anything in the words of Jesus to justify taking human life." The convention agreed with the sheriff.

Anti-anti-Communists

Church conventions this month aimed

hot shots at some of the U.S. Congressional investigating committees. The synod of the Reformed Church in America cautioned against the "hysteria of blind fear of communism." "It is possible," the synod said, "to become so upset with the Communist menace that we become blind toward the Christian virtue of the examination of one's own conscience."

American Baptists said some people are "so intent upon combatting the menace of communism that they adopt the very principles and methods which make communism itself frightening." Dr. John Sutherland Bonnell told Northern Presbyterians that he scorns "any congressman who slanders the character of worthy citizens of this nation under the cloak of Congressional immunity."

Evangelical Lutherans elect Schiotz

For 29 years Dr. J. A. Aasgaard had presided over the Evangelical Lutheran Church. During these years the ELC—

The Lutheran

third largest Lutheran denomination in America—changed its name from Norwegian Lutheran Church, doubled in membership, and has taken steps toward uniting with three other Lutheran groups in a 1,800,000-member merged church.

Dr. Aasgaard, now 78 years old, decided the time had come for his retirement. As his successor the ELC this month chose Dr. Fredrik A. Schiotz, a top-ranking executive of the National Lutheran Council and Lutheran World Federation. In nominating Dr. Schiotz (*pronounced Shuts*), Dr. Elmer S. Hjortland suggested that he might become president of the proposed merged church.



DR. FREDRIK SCHIOTZ

Merged church may choose him

Of 1,517 votes on the second ballot, Dr. Schiotz received 968. He is 53 years old, and has been chairman of the Lutheran World Federation's world missions commission. Since 1948 he has traveled more widely than any other Lutheran leader in visiting mission fields in Africa and Asia.

Swedes select a bishop

There was no shortage of candidates

for the bishopric of Stockholm, where Manfred Bjoerkqvist retires Oct. 1. This month the vicar of Stockholm's St. Engelbrekt parish, the Rev. Helge Ljungberg, received a plurality of votes. Prof. Ruben Josefson of Uppsala University and Dean Olle Nystedt of Stockholm cathedral were tied for second place. The Swedish government may select any of the three, but will probably choose Vicar Ljungberg.

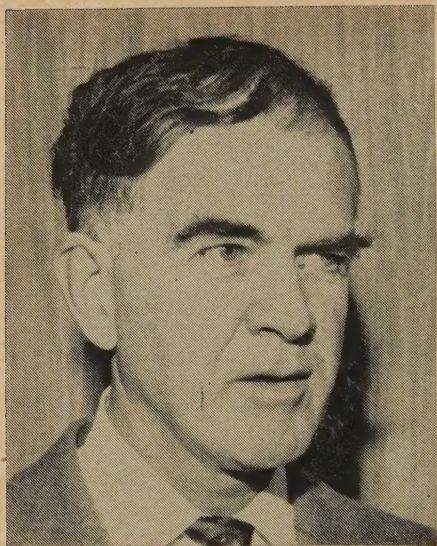
Although Sweden had plenty of potential bishops, it was "desperately short" of pastors. There are 62 parishes without ministers, it was reported, and in five years there may be 250. A church committee recommends a two-year speed-up course for 40 students a year to meet the emergency.

This month the Swedish government decided to postpone action on ordaining women as ministers in the state Lutheran Church. The proposal "must first be considered by the national convention of the church" (in 1955), said Ivar Persson, the government's secretary for church affairs. Mrs. Ingrid Andren, member of the Swedish parliament, protested that "the demand for spiritual guidance is increasing steadily while the number of available clergy drops lower and lower."

The Norwegian government announced last month that it will not seek this year for a new law giving women "full and unrestricted" rights as pastors in the state Lutheran Church. The Church of Denmark has three women pastors.

Clergyman wins California nomination

Congressman Donald L. Jackson of California is a "small-time McCarthy," said the Rev. S. Mark Hogue. It was Mr. Jackson, a member of the House Committee on Un-American Activities, who said Bishop G. Bromley Oxnam "serves God on Sunday and the Communist front



CANDIDATE S. MARK HOGUE
Will oppose Jackson

for the balance of the week."

This month Mr. Hogue, minister of the Westwood Hills Congregational Church in Los Angeles, won the Democratic nomination to oppose Congressman Jackson for a House seat in November. Mr. Hogue entered the campaign because he was "appalled by Mr. Jackson's unwarranted attacks upon the clergy," he said. Mr. Jackson, according to Religious News Service, is a member of Pilgrim Lutheran Church, Santa Monica.

There was a 15,000-vote margin for Mr. Jackson in combined Democratic and Republican balloting in the primary election this month. Mr. Hogue pointed out that more than 70,000 citizens in the Congressional district had failed to vote in the primaries, and might favor him in November.

McCarthy is target

Church spokesmen had been severely critical of Senator Joseph McCarthy since he tried to appoint J. B. "Reds in the

Churches" Matthews as director of the Senatorial subcommittee staff a year ago. This month criticisms of McCarthy were becoming louder and sharper.

"McCarthyism," said the Detroit Methodist Conference, is a disease such as afflicted Germany in the Hitler era. "Tangled fears and hates and anxieties, neuroses in the minds and personalities of many people," said the Methodists, "have produced the personality and ethics of Joseph R. McCarthy in exactly the same way that German instability in the 1920s and 30s produced the program and person of Adolf Hitler, and the sufferings of the Russian revolution produced Lenin-Stalin."

Detroit Methodists included one of their state's congressmen, Kit Clardy, in the condemnation. "McCarthy and his like-minded co-workers, including Congressman Kit Clardy of Michigan, have assumed the position of divinely appointed guardians of men's conscience, patriotism, thoughts. As such, they destroy the judicial principles of trial by jury, legal counsel for the defendant, and the right to cross-examine one's accusers."

Methodist women in Milwaukee were told by Dr. Ralph W. Sockman of New York last month that "our fear psychosis has reached the point where it is paralyzing worthy social reforms. Churchmen are becoming afraid to lend their names to any movements, however good, lest they be labeled subversives later. In the current mood, it would be difficult to secure signers for the Declaration of Independence."

Episcopalians hear McCarthy criticism

Bishop Arthur R. McKinstry of the Protestant Episcopal diocese of Delaware joined the McCarthy critics in his sermon at the spring diocesan convention. Del

gates voted to endorse his statement and send it to Delaware's U.S. senators and representatives.

"Shall we sacrifice our democratic way of life to the selfish ambitions of an aspiring politician who seems to have his eye on personal power?" the bishop asked.

"The time has come," he said, "for American citizens to reaffirm the implications of the Christian gospel—that men are to be governed by truth, by law, and not by fear or by the insinuation of unproved charges . . . If the people of America," he said, "can understand and act intelligently upon this issue—then God will not remove this nation from her place in the world, as He did the nations of yesterday which succumbed to Fascist temptations."

New idea on radio-TV

Two preachers instead of one took over the National Vespers radio program on the ABC network this month. "Straight man" on the program—who sets up questions for the other man to answer—is the Rev. John Pyle. Such questions as "Should the church stay out of politics?" . . . "Is the church tinged with communism?" will be answered by Dean James C. Pike of New York's Cathedral of St. John the Divine.

The program called "Pilgrimage: In Search of Truth," is scheduled for 11 weeks at 1:35 P.M. each Sunday (EDT).

Problem-solving by churchmen also began this month on an NBC television program, *Frontiers of Faith* (1:30 P.M. Sundays). Dean Pike led discussion by a labor spokesman, theologian, and corporation official on June 6 on the church's attitude toward social, economic, and political questions. Racial integration in the schools was to be the subject on June 13, labor-management problems June 20,

and international affairs June 27.

Mary shrine may be permanent

Some Philadelphia children said they saw the Virgin Mary hovering over a privet bush in the park. Since the story spread, hundreds of thousands of Philadelphians have made pilgrimages to the bush to pray for Mary's protection and aid. So many holy medals, rosaries, scarfs were hung on the branches that it seemed doubtful, in early spring, whether the bush would survive.

Park officials cleared the bush of all the objects draped on it, and put them on a pipe fence which they constructed around it. The bush got a heavy application of fertilizer and careful cultivation, and has completely recovered.

This month Philadelphia officials planned to build a small stone shelter near the bush, paying for it with the \$6,200 which people have dropped on the ground in gratitude for Mary's miracles. The shelter will be for police guards who are on guard from morning until late at night to supervise the crowds continually coming to the bush for prayer.

And so forth

A young Danish theological student at Aarhus university had a question: "Does neighborly love mean anything at all in politics?" He decided to try to get answers from people who ought to know, and sent his question to statesmen of a dozen countries. No answers were received from Communist countries. U.S. Secretary of State John Foster Dulles replied, saying that "the political power of any government must be considered an opportunity, not to favor individuals but to do well for all." From France, Robert Schuman wrote "politics ought to be human brotherhood in practice."

World News Notes

French are frustrated

THE FRENCH SEEMED deaf as a great opportunity knocked on their door. Out of the ruins of Hitler's Germany, a new West German government had offered a tightly knit military alliance with France. It would combine the strength of both nations as a road-block to Russian aggression, and end the 80-year-old French-German enmity which erupted in three wars.

But French politicians are split in three equally strong groups—of which only one is friendly toward the German proposal. This month the bitter political rivalry resulted in the downfall of the Laniel government—at the moment France was most in need of a united front in negotiating with the Reds for a truce in Indo-China.

As hope for the French-German alliance faded, Americans and British began studying plans for permitting West Germans to build their own army. The British are skeptical about it, and the question might be central in the next election.

Communists in France

THIS MONTH Paris witnessed a national Communist convention which was forced to admit that the party's strength is now only half of what it was in 1950. Communism has lost its appeal on young Frenchmen. Only 11 per cent of French Communists are under 25; 29 per cent are over 50. There are less than 500,000 card-bearing Communists left in France, but they control 25 per cent of the votes.

This is mainly due to the disappointment over a succession of weak governments, a deeply divided parliament, unpopular policies, mainly with respect to Indo-China and Germany, and precarious economic conditions. The decline

of the French Communist party gives help to democratic forces but to the extreme right which demands a new form of government—concentration of power in the executive and less authority in the legislative branches.

Communists in Italy

ROME WATCHES with increasing alarm Communist efforts to lure Roman Catholic leftists into Moscow's camp. Since Pope Pius condemned atomic warfare in his Easter address, Communists have tried hard to exploit dissatisfaction with the government's middle-of-the-road pro-Western policy of small but highly articulate leftist groups in the Christian Democratic party and Catholic Action.

Also, in southern Italy, where unemployment and poverty are widespread, many vote Communist but remain devout Catholics. To show that the Catholic Church and communism are not irreconcilable has become a major Republican propaganda objective. Despite a sharp reminder from *Osservatore Romano*, the Vatican daily newspaper, that Italy's Communists applaud religious persecution wherever hammer and sickle dominate, there is some concern that the campaign may not be entirely without success.

And so forth

The West German government is giving lessons in trade liberalization to Germany's western neighbors. West German travelers to any of the 18 member-countries of the European Payments Union are now allowed to spend as much as 1,300 marks (about \$325) per person on vacation trips, more than any but the wealthiest can spend.

—ROBERT E. HULDSCHINER

COMMUNISTS WOULD LIKE nothing better than to drive a wedge between our national security program and the top scientists who have played so vital a part in its development. Disaffection and resentment among nuclear scientists could weaken our whole program of research for long-term national defense.

The schizophrenic decision of the Atomic Energy Commission's personnel security board in the case of J. Robert Oppenheimer may produce exactly that result. Scientists are up in arms over the ruling that their colleague is (1) a loyal American and (2) discreet in his handling of secret data—but that he should be denied security clearance! Not only do they resent the obvious illogic and injustice of the board's verdict; they realize that if it stands unchallenged, each of them will be vulnerable to the same kind of capricious action.

Their position is strengthened by the fact that it was a 2-1 decision, and that Dr. Ward V. Evans, professor of chemistry at Loyola University, submitted a minority report. In a vigorous dissent, Dr. Evans claimed that the testimony received by the board should have resulted in full clearance. He said in part:

"Failure to clear Dr. Oppenheimer will be a black mark on the escutcheon of our country. His witnesses are a considerable segment of the scientific backbone of our nation, and they endorse him. I am worried about the effect an improper decision may have on the scientific development in our country."

"Lack of enthusiasm"

There was nothing new in the record of former left-wing associations, which Oppenheimer freely admitted, and which were known at the time he went to work

for the government under full security clearance. What was new was the board's appraisal of his role in relation to the H-bomb project.

Oppenheimer opposed the development of the H-bomb, partly on moral grounds, partly on the basis of scientific feasibility, when it was being debated whether to go ahead with production of the bomb. But once President Truman made the basic decision, Oppenheimer co-operated with the project. Now the personal security board claims that he showed a *lack of enthusiasm* and did not do all he could to convert the rest of the scientific community to the new government viewpoint.

What sort of bizarre political doctrine is this? Is a scientific consultant expected to throw his convictions, both scientific and moral, out the window when government policy changes? Isn't simple, conscientious compliance enough without demanding enthusiasm? There is something here disturbingly akin to the Soviet habit of measuring science, music, and art with a political yardstick.

Dr. Oppenheimer has appealed to the Atomic Energy Commission to review the decision of the three-man board. His appeal is supported by the Federation of American Scientists, whose officers sent an open letter to President Eisenhower. In it they said:

"The purge of a loyal scientist for giving frank advice presents a grave peril to our nation. Such a policy, if continued, will eliminate the men of independent mind from our defense establishment. In this new age when new weapons repeatedly dwarf the destructive power of their predecessors, this is a sure road to national suicide."

—ROBERT E. VAN DEUSEN

Children's Home Marks 100th Year

By CATHERINE HERZEL

**Institution at Zelienople, Pennsylvania, founded by Passavant
has a century-long record of pioneering in children's work**

OVER ONE HUNDRED YEARS AGO a young Lutheran pastor was caught in a rain-storm in London.

Nothing startling there—except that the pastor was William Passavant, and that the incident was the spark that set burning a life of dedication to the needs of the less fortunate.

Passavant was attending the meeting of the Evangelical Alliance, a forerunner of the World Council of Churches, and went sightseeing around London. He was caught in a sudden shower outside a building marked "Jewish Orphan Asylum." A servant opened the door and invited him to take shelter inside. Within he saw a new building of stone, the future orphans' home. The front building would soon be torn down to make a suitable frontage for the new edifice. Passavant stopped to read a shield marked:

JEWISH ORPHAN ASYLUM

Erected by Abraham M. Lyon, to commemorate the virtues of his deceased wife, Abigail Lyon.

*"Within the Orphan shall find
Compassion"*

WE HAVE PASSAVANT'S own words for it that the incident was a soul-shaking experience. But nothing happened for a few years. Then, in 1849, Theodore Fliedner came to Pittsburgh to bring four deaconesses from Germany to work in Passavant's new hospital.

One evening Fliedner, Passavant, Pastor Vogelbach, a German colporteur named Houck and some other friends were discussing the plight of the or-

phaned child. Fliedner urged them to begin a home for orphans. Some building could be found, the women of the Pittsburgh churches would sew and provide food, said Fliedner, and interested merchants would give coal and other supplies.

Fliedner made it sound simple—after all, he had begun his own wide work with no more resources than an old summer house and someone who needed help. All they really needed, he told them, was a new realization of a few words: "Lord, strengthen my faith."

Vogelbach was all afire. He would undertake the work. Houck leaned forward to make the first contribution, a dollar. But it was not done so easily as that. Vogelbach and Passavant were both pastors of growing churches, Passavant had just begun his new venture of a hospital, and the home for orphans did not materialize.

THE NEXT YEAR the orphans' home might be said to have started, without buildings or helpers. A German clergyman came to Pittsburgh with his two children and died before he had time to see the city. Here were two orphans who needed a home and who could not wait until an institution was built. The boys were taken into the hospital and one of the deaconess nurses looked after them.

In 1852 an orphans' home was a department of the hospital in Pittsburgh. Sister Louisa Marthens was appointed to take charge of the children and the or-

Group of guests gathers outside cottage home at Zelienople. Cottage plan has long been used as most ideal one



phans began to come. The state had no provision for these children. Neighbors and relatives often lacked the means or the desire to care for them. Sometimes the orphan was "farmed out," but too often the people acquiring him were more interested in the work they could pile on immature shoulders than in the welfare of the child.

Children came from all over the country. One time Passavant was in Chicago and found the Swedish pastor Carlsson, his ministerial robe laid aside, making coffins from lumber that had been bought to build a new church. A wave of cholera had swept over the city, attacking with special virulence the newly arrived immigrants. Carlsson looked up from his sad task to put a sadder question: what could be done with these children, so suddenly made orphans?

Passavant had the answer, "Send twelve of them to us at Pittsburgh."

When the Pittsburgh Synod sent Caspar Braun to Texas as a missionary to work among the German immigrants in that state, Braun found that many children had been orphaned by a yellow fever epidemic. "Send them to us," wrote Passavant.

Civil War orphans from Tennessee and

waifs from the streets of Pittsburgh all helped to fill the new venture, a Christian home for orphans.

THE HOME CONNECTED with the hospital was soon crowded. It did not take long to realize that this was not the best place for growing boys. So Passavant decided to establish a home and farm school for the boys in his native town, Zelienople. In 1854 the first building was begun. Gottlieb Bassler, who had been pastor of the English Church in Zelienople, became the first director.

When a succession of crop failures and fires imperiled the existence of the orphans' home during its early years, people said, "It's the judgment of God."

The first summer was marked by extreme heat and drought. Crops failed. The efforts of the boys and their director to farm their land were without any return. What the drought did not destroy, the grasshoppers ate up.

In September cholera broke out in Pittsburgh with unusual virulence. The hospital was overcrowded and whole families of orphans came to the home for admission. A few months more and a financial crisis impoverished some of the strongest friends of the Home.

In November of 1861 a fire destroyed the contents of the building used as a home for orphan girls in the city. In December the main building at the Zelenople Home was destroyed by fire.

It was quite plain, thought many an onlooker, that God did not approve of these plans to take care of the orphan. It was His will, they went on, that orphans should be orphans, and presumably left adrift to the miseries of destitution.

EVEN THOSE who approved of orphanages were not sure they approved of Passavant. His ideas were too modern, too advanced. He had gotten some of them from Germany, where the middle years of the nineteenth century saw a flourishing of social welfare work and thought that influences us to this day.

According to Passavant, you did not herd children into barracks, treating them all alike with severity and strong discipline. The ideal was that of a family, with children living in small groups in cottages, with adults living with them in the capacity of substitute parents.

When the children entered the home it became the center of their life and they did not leave it until they were equipped to face life on their own.

Sometimes this had to be explained to people who came to Passavant, generously offering to take one of the children into their home and "treat her as their own." It was always a girl they wanted, one who was pretty and clever and amiable, with no bad habits. One who was old enough to be of some help around the house—only little tasks, they assured Passavant, such as minding the children, helping with the cooking, mending, cleaning, sewing. The fact was, said Passavant indignantly, they needed household help and were too mean to pay for it. These children were not to be farmed

out, but would stay in the home until they could leave it able to make their own way in the world.

Nor were the children to be exploited by the home itself. There were institutions in that day which won much of their popular support by exhibiting the children, telling sad stories about them and so appealing to the kind of people who enjoy other's misfortunes. Passavant's children were guarded from this. Appeals for the home were made on the basis of the Christian's duty to those who needed his help.

MANY OF THESE IDEAS still motivate the Children's Home at Zelenople a century later. The belief that children are important as individuals and that each child has a right to happiness undergirds the care the home gives today, as it did one hundred years ago. Tremendous social changes have necessarily changed some approaches.

A century ago the children who came to the home were orphans, most of them because some sudden epidemic had taken away their parents. The plagues of modern society are different—broken homes, delinquent parents. Today's children are the victims not of disease so much as the viruses of modern living—shattered moral standards, irresponsibility. Today's child often comes from a home where the family ties have been frayed by continued crises, until all sense of security has been lost. The child comes to the home disturbed and insecure. More than food and shelter, his needs are love and understanding.

Not only do needs change but methods alter also. The rigid routine and discipline approved by society a hundred years ago would strike us as unbearable. While discipline is an inescapable part of anyone's life, the freedom today would surprise the children of a century ago.

Games and toys and cookie jars are an accepted part of living in the home today.

Changing needs of the children are being planned for, too. A full-time social case worker has been added to the home's staff. Temporary care is often provided, with the children restored to their own homes as soon as possible. Foster home care for many of the children is envisioned.

THE CHILDREN'S HOME at Zelienople is fortunate in its community relationships. Children living in the home are a part of the community, not an isolated group. They go to the public schools of Zelienople. Boys from the home are leading members of the high school football team, while girls shine among the cheer leaders. The younger boys and girls are Brownies and Cubs in the community groups, play baseball in the Little League

teams, take part in community talent shows. Zelienople has become their home town.

The English Lutheran Church of Zelienople is their church, where they go to Sunday school, church, Luther League. At the right time they enter Pastor Edward Alexis' confirmation class and become members of the church. Dr. P. W. Seiberling, superintendent of the home, speaks feelingly of the great debt the home owes to his church and to the community of Zelienople.

The centennial celebration at Zelienople will begin on June 24, the traditional "Donation Day." A historical pageant will be part of the day's program, with a backward glance of thanksgiving. But the main emphasis will be on the next hundred years and a program of continued pioneering in better methods of child care.



THE QUAKER Joseph Hoag was addressing a London audience in 1812, pressing home his urgent claim for converts, when a man from the audience cried out, "Well, stranger, if all the world were of your mind, I would turn and follow after!"

To this Hoag quickly rejoined, "So thou hast a mind to be the last man in the world to be good. I have a mind to be first." A saint (Christian) has a mind to be first.

A saint is a person who has learned something about the power of one life. In a world worshiping hundreds of horsepower, he is a stranger and sojourner who has respect for one manpower. He looks at history and he sees tall men standing astride the crossroads of destiny. Plato and Columbus and Bacon and Ford and Einstein—and Hitler and Stalin—were all men like ourselves, with like passions and capacities, living in the same world with the same twenty-four hours to each day. The only difference is that each of them became the conscript of a dream and gave himself without reservation to a mission which claimed him absolutely.

—DWIGHT E. STEVENSON in *Faith Takes A Name* (Harper)



RESETTLEMENT PROJECT IN PHILADELPHIA

OUT OF THE OLD AND INTO THE NEW

For more than sixty years the spired brick buildings of the Lankenau Hospital and the Mary J. Drexel Home (left) were a landmark of the older section of Philadelphia. Early this year the hospital moved to the suburbs in Bala, the Deaconess Motherhouse moved to Gladwyne, and the Drexel Home for the Aged to Cynwyd, all in Philadelphia's western outskirts. The old buildings were taken over by the state for use as a tuberculosis hospital.



Moving day was a tremendous event in the lives of the 57 old folks at the Drexel Home. Every step of the moving was supervised with loving care by the staff of deaconesses who operate the home. Huge vans, ambulances and private cars were used for the transition. The guests of the home were soon to find themselves in a new building, but with their cherished possessions and loving friends still around them.



Volunteer workers from Philadelphia congregations assisted the deaconess staff in the moving-day activities. Their friendly help eased the way for the change and made it a happier event for the aged.



Sister Anna Ebert, director of both the Drexel Home and the motherhouse, and Sister Marian Warwick, administrator of the home, help a bedridden guest to get safely started on trip to her new home.



"Now drive carefully" Sister Anna warns the cabulance (cab-ambulance) driver as a nurse helps the patient to get comfortably settled inside the vehicle. Most guests were transported in private cars to their new suburban residence.



Resettled in her own bed in the new surroundings at 238 Belmont Avenue, Cynwyd, the guest is helped by Sister Maye Walker of the Drexel Home staff. New quarters are in wing added to three-story Georgian mansion on a 6½-acre estate.



Elderly couple (left) walks up the steps of the new home. Quarters are provided for married couples. Also safely resettled is the bird (above), pet of the guests.



Flower garden is a great attraction for many of the old folks. Sister Eda Ahlberg, housemother, gets help from a guest in picking a bouquet to beautify room.



A bench in the sun on the pleasant sweeping lawns of the new home provides an interesting setting for conversation. "Now if I were President Eisenhower . . ."



Mail call is always an exciting daily event in the lives of the guests at the home. Here one of the guests distributes the mail to a group sitting on the pleasant sun porch.



A happy group gathers on the outdoor terrace which overlooks the spacious lawns. The old Drexel Home held many fond memories, but for comfort and beauty the new "estate" is a grand improvement. Sister Marian Warwick is admiring a bunch of daisies picked by one of the guests at the home. Guests enjoy profusion of flowers and shrubs.

Akron Plans for Its Older People

By RUTH L. SIMON

Industrial city in Ohio is developing a varied program for its many thousands of elderly and "retired" citizens

LONG FAMOUS for its rubber, Akron, Ohio, may sometime be just as well known as a good place in which to grow old. This busy industrial city does not have the winter sunshine and warmth, nor even the green benches of St. Petersburg, but it does have a deep interest in the one citizen out of every twelve who is an "older person."

The new interest crystalized suddenly. About a year ago the Federation of Women's Clubs wanted the answer to that perplexing question, "When is old old?" The educational department decided to find out, little realizing what lay ahead. All through the summer days there were committee meetings, luncheons, study groups.

Then, almost without anyone knowing what had happened, the quest had become a citizens' movement with approximately a hundred members and a constitution. It included men and women from a wide range of organized and individual interests. Represented among them were such groups as the Chamber of Commerce, Medical Auxiliary, the YM and YWCA, Summit County Grange, CIO Council, University of Akron, the social agencies, Junior League, DAR, and various religious groups. Two state senators and a state representative placed their names upon the roster.

THE INTEREST which drew them together under the name "Akron Area Citizens' Committee on Aging," was their desire to know more about the oppor-

tunities and problems of the aged in modern manufacturing center like Akron.

The committee arranged a Community Conference on Aging with Clark Tibbets, national leader in geriatrics, as the main speaker.

Preparatory to the conference a lengthy questionnaire on aging appeared in the *Akron Beacon Journal*. Responses came from persons ranging in age from 43 to 88, and were almost equally divided between men and women. Monthly incomes varied from \$29.20 to \$600 with fewer than one-seventh having full-time job. Former factory and office workers, business, professional, and self-employed were represented in the replies. Over one-third stated their desire for part-time work, with most of them wanting it to be work in their own homes.

THE QUESTION OF HEALTH looms large in the thinking of these older people, although about two-thirds of them felt that their health was good. Fewer than half had any health insurance or even a regular doctor to whom they could turn, some saying they could not afford medical service.

In family relationships most disagreement came over money matters closely followed by disagreement over child-rearing. Friends, meals, and TV programs tied for third place. Only a small percentage answered that they enjoyed living with the younger generation, but many said that they could not afford a place by themselves even if they desired to live alone.

The questionnaire revealed need for more group activity among older citizens. Many replying said that they were free most of the time, but fewer than half of those with free time belonged to any social group. Some desired to join such a group, while more than twice that number felt that they would like to join a class or a discussion group. The greatest interest was in reading and conversation, followed in order by current events, manual work, TV, radio, and music.

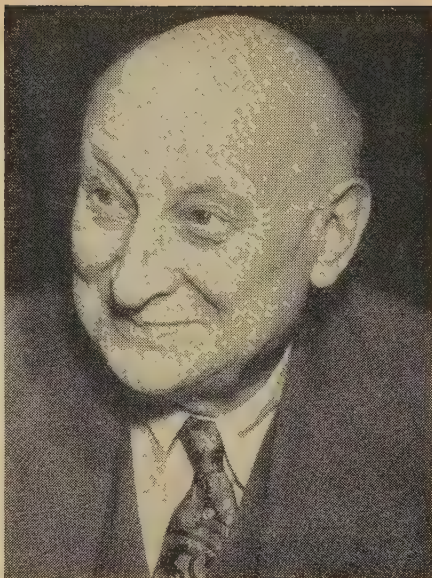
Replies to questions concerning church are of special interest. These senior citizens were almost equally divided between those who attended church regularly and those who did not, with a much smaller number really active in church work. Many expressed a desire to discuss their religious problems, but only one-third said that they knew their clergymen.

USING THE INFORMATION gained



HOBBIES ARE FUN, TOO

She's building a miniature church



FELLOWSHIP IS FUN

Chess game produced this expression

through the questionnaire, the conference reached some conclusions about a suitable program. Information should be supplied through a center about all special activities for the aging. Co-ordinated programs should be planned by the various interested groups. Additional institutional care, particularly for the chronically ill, was needed. Schools, churches, libraries and other civic institutions should be more fully utilized for the program.

The Citizens Committee on Aging is continuing its plans and studies for the future development of an integrated program in Akron. Meanwhile, however, a great deal is being done with, by and for the older citizens of Akron at the present time.

More than one thousand persons who have lived in Summit County for at least fifty years, or were born there that long ago, are now members of the Fifty-year Club. Gala indeed are occasions when



SONGFEST AT THE YMCA

They come early in order not to miss the fun

these old neighbors get together to eat and reminisce, several times each year. Sponsored by the Firestone Bank, members of this club have enjoyed eleven trips down the Ohio River.

The Golden Age Club of the YMCA is supposed to meet each Wednesday afternoon at one. But even before noon some of the 270 members begin to arrive. These men between the ages of 62 and 90 just can't wait for the fun to begin. Games, a devotional program, singing and plans to help the activities of the Y and the community make the afternoon all too short.

Another Golden Age Club is sponsored by the Akron Community Center for its older women. The members—all Negroes—enjoy particularly their sewing and quilting. This club has a mother-and-daughter membership. Mother is 94, with her young daughter a mere 70.

MANY AKRON CHURCHES have special programs for their older members, but the First Congregational sponsors a Senior Women's Club for Akron women regardless of church affiliation. This group meets in the large homes of the community once each month for lunch and a program.

The Sumner Home for the Aged in a palatial house surrounded by a park-like lawn is never forgotten. Church group clubs and individuals enjoy going there with programs, gifts, and social activities for the 59 residents. But these older people like to entertain themselves and find their kitchen band hilarious fun. Members of the family have so many hobbies that each year, with the help of the board they are able to present an interesting hobby show of their own.

Those who live in the up-to-date Summit County Home a few miles from Akron are not forgotten either. Five days a week four volunteer women are at the home from ten until two doing anything which may add to the comfort of the more than two hundred residents, many of them bedfast.

PERHAPS THE MOST distinctive activity for the older citizens of Ohio's Summit County is the annual Hobby Show under the guidance of the social agencies and the Auxiliary to the Medical Society. The second show, held last September, drew 10,000 visitors to a large downtown store. There they saw exhibits by 142 persons ranging in age from 65 to 102. The hobbies which these older persons proudly

displayed varied from salads (made by a man on the spot), through quilts, dolls, woods and metal products, to hand-woven rugs and rubber butterflies. One exhibit which attracted much attention was a miniature church which a 72-year-old woman had whittled by hand. It was complete in every detail from the Bible

on the pulpit to the cellophane "stained glass" windows.

At the show the exhibitors do not sell their products but they do take orders for later delivery. In the future there may be a non-profit outlet shop where these older citizens will sell what they make.

PASTORS ARE SHEPHERDS

By AMOS JOHN TRAVER

The mission of the ministry is very much like that of the old-time shepherds, as the term "pastor" implies

"GOOD MORNING, SHEPHERD." That is a literal translation of "Good morning, Pastor," the greeting Lutheran pastors like to hear from their people. No title is more meaningful for the minister of Christ. It conveys the intimate, trusting relationship between Christians and their pastor. Yet our western world must learn from the East to appreciate fully the shepherd's life and work.

The Hebrews delighted in the thought that God was their shepherd. In the Old Testament the word appears repeatedly as a testimony to God's gracious daily care of his chosen people.

On the lips of Jesus it found its most beautiful expression. Jesus knew at first hand the shepherd's life. He was a small-town boy and surely enjoyed many a long walk out into the surrounding hills. We can picture him stopping to talk with shepherds as they watched their grazing flocks. He would be a prime favorite

with them and an eager listener to their tales of robbers, wild beasts, winter storms and lost lambs. His eyes would grow large with wonder as they told of shepherd-heroes dying in defense of their sheep.

Then at Mary's knee Jesus would hear of Moses, tending the flocks of his father-in-law; of David, risking his life to protect the sheep of Jesse, and of many another shepherd famed in Israel's history. Surely, too, she would tell him of the honest shepherds who left their flocks on the Bethlehem hillsides to kneel before his manger bed. And all that he knew about shepherds would add meaning when Mary taught him to say, "The Lord is my Shepherd, I shall not want." Some thirty years later, all this and more, would go into his daring declaration, "I am the Good Shepherd."

ORIENTAL SHEPHERDS lived with and for their sheep. At night they led their flocks into the fold and, wrapping themselves in their blankets, lay down across the doorway. No one could reach their

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sheep without awakening them. They knew where the grass was green and lush and where the water was cool and fresh. Each day they led their sheep to pasture, sometimes by way of deep, dark ravines and shadowy valleys, where danger lurked from wild beasts or robbers. Many a shepherd lost his life defending his flock.

These shepherds did not drive their sheep. They led them and knew each one by name. They nursed the sick, trained the young to obey, carried tired lambs in their arms and tended the ewes at birth-time.

The lost sheep were their special concern. Despite hardships and personal danger, no faithful shepherd would rest until he had accounted for the safety of each of his flock. Even stray sheep of other flocks would be cared for by a good shepherd. He would rescue them from danger and treat them like his own until he could restore them to their owners.

HOW BEAUTIFULLY all this pictures the life and work of Jesus. Every phase of shepherding tells us something about our Lord. At one time Jesus is the good shepherd, at another the door of the fold, at another the sacrificial lamb, innocent and pure, giving his lifeblood for the sins of the world. Leading, protecting, feeding, caring for the young, the weak, the wandering, knowing each of his followers by name, sharing their lives through his real presence—in all these wonderful ways Jesus Christ offers himself to those who believe.

What a pattern to set before those ordained to pasture the flock! To be under-shepherds is a high calling. The greeting "Good morning, Pastor," must stir the honest pastor's heart with a sense of deep humility.

Much is being written in these days about the ministry as an office. Its call



THE GOOD SHEPHERD

Pattern for pastors

is no more holy than the call of every Christian to his life work. But the loss would be tragic if it meant any lowering of the unique mission and high honor of the pastor's office.

WE MUST NOT MISS the call to be lay shepherds, either. In the figure of the Good Shepherd we have the interpretation of the second commandment of love. It is the definition of a Christian neighbor. Parents are shepherds of their little flocks, teachers of their students, physicians of their patients, employers of their workmen, good neighbors of their neighbors.

We need shepherd's hearts to be good shepherds—hearts possessed by Christ. Luther spoke of Christians as "little Christ," a startling thought. Of course he did not mean that we can do that which Christ did, once for all, when he died for us. But he did mean that each

of us, redeemed by Christ, is called to translate Christ to the world in word and deed.

After the resurrection in one of the last appearances of Jesus, Peter received the commission to feed the flock. This is the divine purpose and plan for saving the world. The secret of the shepherd

heart is in the searching question of Jesus, "Simon, son of John, do you love me?" When our hearts fill to overflowing with love for our Good Shepherd, we will joyously trust him and serve him. Eagerly we will share in the most important business in the world, shepherding the flock for Christ.



WHEN I WAS an army chaplain in Iceland in the early stages of the recent war, I heard of a Christian wireless operator who, entering harbor, thought to send out a message of comfort and assurance to his fellow seamen in the convoy. He tapped out, "The Lord is my shepherd, I shall not want," and the remaining verses of the Twenty-third Psalm. From 19 other ships closing in came the spontaneous response—"Amen."

—FRANK JENNINGS in *The Gospel on Skid Row* (Revell)

GOD PAYS EXTRA DIVIDENDS

By CHESTER H. DIBBLE

When God provided color and beauty for the world, he lifted the level of life to a higher plane

THE LADY CUSTOMER who came into our bank pointed proudly to the notation on the left end of the check she shoved through my teller window to be cashed. It read, "Extra Dividend."

She was proud of her deceased husband who had invested in such solid and well-managed corporations that extra dividends were coming to her. I couldn't help wishing that more of us were aware and appreciative of another kind of extra dividends—those God gives to us.

From creation to the present hour God has been giving us extras which often go unappreciated. They are taken for granted. In the beginning when God

created the heavens and the earth, he caused the earth to be inhabited with animals and covered with vegetation. He could have stopped there, but in creating man, he was exceptionally generous. He gave us a soul, intelligence and a will, thus equipping us with the ability to treat our fellowmen with reverence, honor and devotion. But for this extra dividend of God we would be wild beasts living by the laws of the jungle.

GOD ALSO CREATED the universe to operate with clocklike regularity, so that stars move at predetermined intervals. Earth's seasons change regularly and the

sun's setting can be determined to the very minute, years in advance. Yet he closes each day with an unpredictable combination of color—gorgeous red, royal purple, bright gold, or splashes of all three. He gives us an extra dividend in the sunset.

One of the seed catalogues that crossed my desk this year offered \$10,000 for a pure white marigold. By the seed company's own plant-breeding projects they have developed an almost-white one. Somewhere, sometime (by chance they call it), God will create favorable circumstances for this near-white specimen to produce a pure white flower—an extra dividend.

Flowers themselves are an extra dividend for our Creator could have stopped with vegetation that had food value only. He went the extra mile and gave us flowers to enhance our surroundings, beautify our homes, adorn our churches. To most flowers he has added exquisite fragrance.

GOD ENDOWED MOST of us with intelligence to think, work, and move in a

well-behaved society, but occasionally there rises above the common level scientific genius gifted to give us new medical discoveries, new inventions, and capable leadership—*extra dividends* from God.

Over 2,000 years ago God gave us the Christ who established the church and gave us rules to govern it. Through the years it has opened the eyes of men to the truth of God. But it has done this with sacred beauty and devout worship that has power to uplift the soul.

CONSIDER MUSIC, one of life's great pleasures. God could have let it remain the beat of the aborigine's tom-tom; the wind whistling in the reeds; man's purposeless humming. Instead, he gave us Wagner, Beethoven, Caruso and others who tower above the rest in the creation or interpretation of music—extras, whose names will be remembered forever.

Each of us has reason to be deeply grateful for the extra dividends God has given. The beauty of nature, the joy of friendship, and many others are provided for us all. No one is without them.



AMERICA IS SAID to have the highest per capita boredom of any spot on earth! We know that because we have the greatest variety and greatest number of artificial amusements of any country. People have become so empty that they can't even entertain themselves. They have to pay to have other people to amuse them, to make them laugh, to try to make them feel warm and happy and comfortable for a few minutes, to try to lose that awful, frightening, hollow feeling—that terrible, dreaded feeling of being lost and alone.

—BILLY GRAHAM in *Peace with God* (Doubleday)

ANOTHER CONSIDERATION which helps men master and conquer the fear of the loss of money is the things which money cannot do and cannot buy. It cannot buy health, or a good conscience, or affection, or happiness. It has been well defined as that something which brings everything but happiness, and takes a man everywhere but heaven.

—From *You Can Conquer* by CLARENCE E. MACARTNEY (Abingdon)

THAT SWEET STORY OF OLD

By BETTY LAWRENCE

**When Christine taught her dolls the lovely hymn
it seemed as if Jesus was in the garden with them**

"CHRISTINE," asked the Bride Doll crossly, "why don't you talk to us? We've been talking for ten minutes, but you haven't said one single word!"

"That's right, Chris," said the Cowboy Doll. "You've been sitting there with your chin on your hand and you haven't heard one thing we've said."

The little girl looked up and sighed deeply. "I'm sorry, dears," she said. "Here, I'll let you sniff the magic wand."

SHE HELD THE SPRAY of sweet peas under each doll's nose. Christine liked best to take her family of dolls out into the garden to play. Of course, playing wasn't much fun if no one talked, so always she got for herself a "magic wand" from the flower beds. Then she tapped each doll on the shoulder, exactly like a fairy queen. This sort of thing comes very easy to people with lots of imagination.

"What were you thinking of, Chris?" asked the Cowboy Doll. "You seemed far, far away from us."

THE LITTLE GIRL pulled up her knees, then propped her elbows on them. She cupped her chin in her hands and sighed again. "I was thinking of a song we sang in Sunday school. It has such a pretty tune, and oh, such beautiful words."

"Remember when we learned 'The Ninety and Nine,' Chris?" asked Florentine, the rag doll. "I liked that. Maybe we could learn this song, too."

CHRISTINE SMILED. "Well, all right," she said. "It is really a lovely song. I'll

sing it over twice, then you sing it with me. Listen closely now, because the words are important."

I think when I read that sweet story
of old,

When Jesus was here among men,
How He called little children as lambs
to His fold,

I should like to have been with Him
then.

The dolls learned quickly and just as soon as they had the first verse mastered, Christine taught them the second verse.

I wish that His hands had been placed
on my head,

That His arm had been thrown around
me,

And that I might have seen His kind
look when He said,

"Let the little ones come unto Me."

"OH, CHRIS, that's beautiful," cried the Bride Doll. "Let's play we were there when Jesus put his hands on the children's heads. I would be so proud to have him touch me!"

"That's just the trouble, dears," said the little girl. "Mother says we don't know that he would have put his hands on our heads. I would like to play that we were living when Jesus was alive, but I'm not sure the play would come out right. Maybe we would turn out to be children of the people who were cruel to him."

The Cowboy Doll was shocked. "Oh,



no," he said. "I'm sure we would belong to the people who loved him."

"Well, everybody didn't," said the Clown Doll. "Chris is right. Why don't we just play we're standing on the edge of the crowd. We could see him and hear him."

"THAT'S A GOOD IDEA," said Christine. "We'll pretend all mother's flowers are people. Away over there by the edge of the garden Jesus is standing. Everything is very, very quiet because all the people are listening. They want to hear everything Jesus is saying."

Pretty soon the Bride Doll whispered, "Couldn't we push up closer? I want to get up front."

Florentine caught hold of her gown and pulled her back. "Stay right here," she whispered sternly. "Listen."

They all sat perfectly still for a long time and listened and thought. And their thoughts were lovely ones. At last the

Teddy Bear said gruffly, "Chris, I think everyone is gone now, and we're alone again. It was a nice play."

"I had the strangest feeling," said the Cowboy Doll. "All the time I pretended we were living long ago, I kept thinking what if we would have belonged to the people who didn't love Jesus."

"I thought the very same thing," said the Clown Doll. He loved making people laugh, but deep inside he was very serious. "I thought how glad I am I'm alive today."

"OH, I AM, TOO," cried the Bride Doll. "It's so much better to be living today. We have all the beautiful songs, and all the stories about Jesus now."

"Yes," said Christine, "because now we know we belong to people who love Jesus. And we love him, too. It's so nice out here in the garden. The sweet peas smell so sweet—how do we know Jesus' hand isn't touching us today, too?"

HOPE SO!



WE HAD HAD a rather strenuous weekend and I must admit it was a relief to send the children off to vacation school. I turned from the garden where we had been picking flowers for the teachers. The quiet summer morning was tempting, but I had work to do indoors.

Dan's tomato plants were looking a bit limp after the heat yesterday, so I stopped by the back steps to turn on the sprinkler. The silver streams arched into the air, falling gently on the dry earth. Water is wonderful. Too bad we only appreciate it when it's gone. But that's the way we are about so many of God's gifts. Today would be a good day to practice being thankful to our heavenly Father for every little thing I have—this nice little home, the kindest and most considerate husband in the world, children who are well and strong and happy—

"MOMMY!" SUSIE CAME racing back to find me. "Pete won't take my hand and you said he hadda. You did say he hadda!"

"Where is Pete?"

"He's way down the street with the boys. And he said if I came back to tell I could just come the rest of the way myself."

"What made him change his mind about taking you?"

"The boys started teasing him. Then he got mad and said for me to let go till we came to the corner. So I said I'd tell."

I DROPPED LIMPLY onto the second step. So it was one of those things. Both

were right and both were wrong, and I was supposed to mete out justice. I know the theory is that you should let children work out their own differences. It's a free country and they'll learn co-operation by finding out the hard way that anything else fails to bring results.

"How are you going to get to vacation school?" I asked. "Pete would have taken you across the streets safely. How are you going to get there, now that you've left him?"

"Guess you'll have to take me." She smiled her most winsome smile, holding her bunch of pansies under her chin.

"And who'll do my housework while I'm walking you to the church? Remember Daddy has the car."

She took my hand to pull me to my feet. "Come on, Mommy. I'll be late." When I didn't respond to a tug, she rubbed her soft cheek against the back of my hand. "We don't want me to be late, do we?"

AND THERE she had me. The logical result of her actions would be to keep her home or to let her go by herself. Some six-year-olds are quite capable of crossing streets alone, but as the youngest, we've rather sheltered Susie. She's had very little practice looking after herself away from home, and certainly when she was hurrying so as not to be late, was hardly the time to start. On the other hand, I didn't want to miss the first day. She might decide she didn't want to go at all and that way miss out on a valuable experience.

"No, we don't want you to be late," I capitulated. "Let's go."

We started down the street on the double. Susie, running beside me, made no move to take my hand. Apparently she'd insisted on Pete's hand only to show her power over him and it hadn't worked. At the corner we stopped. "You tell me when to go," I suggested.

She looked carefully, both directions. "Now!" I stepped forward obediently and we crossed in safety. When we had repeated the performance at each corner, until we were in the same block as the church, I said, "Shoo! From here on you're on your own. Run along."

"You come, too."

"Not today. I've brought you this far. You can go the rest of the way yourself."

"I want you to come!"

"All right. I thought you were a big girl but I'll take you. I'll take you all the way to your room."

"I knew you would!" She began to skip, her pansies bobbing. I didn't know whether to be amused, annoyed, or worried, so I decided to just follow my own instincts and not try to figure things out for a while. Some days, whatever a parent does is wrong. This seemed to be one of those.

AFTER HAVING TAUGHT in vacation school a couple of years, it seemed strange to go into the church without knowing anything about the arrangements. I took it for granted Susie would be in the primary room, so we headed that direction. Other children her age were also going that way.

"Hi, Susie!" Donna Matteo is always such a friendly child. I looked around for her mother and, sure enough, Kathy was coming up behind me.

"Why, hello, Connie! I thought you couldn't help this year. I'm glad you changed your mind."

"'Fraid I haven't. I'm just bringing Susie."

"I'm helping Mrs. Danzig in the primary department. I wanted to be where Donna is."

"Mrs. Danzig?" My heart sank all the way down to my boots. She is a fine woman. She loves children and she works hard. But she raised her own children under the "seen and not heard" system and she hasn't learned any other. When she tried to force some of our juniors into that mould which was so different from what they were used to in public school and on Sunday, she found herself with quite a discipline problem on her hands. I could only hope that primary youngsters would be more pliable. Knowing my own, however, I had some very grave doubts.

"Mrs. Ittel told me Mrs. Danzig had volunteered to take charge of the primary department if they could find plenty of helpers for her. I think that's wonderful at her age, don't you? I mean when she hasn't any children of her own in the school any more?"

"Very wonderful. And to get to all those leaders' meetings beforehand must have been quite an undertaking for her." I was fishing rather obviously, but I did feel that as a parent of two of the children in the group, I ought to know the score.

"Oh, she couldn't get to those. I think the Ittels were disappointed about that but, as Mrs. Danzig says, she was teaching in the church long before anyone thought of all these fancy things. I learned a lot, but then it was all new to me. Well, I must go along and help, although there's nothing to do before the regular session starts, this year. Mrs. Danzig thinks that just makes confusion. I'm sure we're going to have a wonderful school!"

"I hope so!"

KNOW THE BIBLE

A Series of Comparisons of

the King James and RSV

translations of the Bible

By RALPH D. HEIM

TRY READING ALOUD this new version of the Good Samaritan, perhaps to a child; or let a child read it to you. Did it go well?

Great pains were taken to make the Revised Standard Version suited for oral reading, with good listening. This is true to the Bible's purpose and to the church's need, especially in its educational work.

Once only a few favored folks could have a copy of the Book for themselves. Today, still, there are many who cannot possess their own copy for silent reading. While the Bible is in more than a thousand languages, it remains to be translated into as many more. Besides, there are hosts who simply cannot afford to buy; and some cannot read. The only way for tens of millions to know is to hear!

This is scarcely the condition in America, of course, except among young children. Yet all of us like to hear as well as read. Besides, two avenues for the Spirit's approach are twice as good as one.

An orally readable—and listenable—version is especially important for the use of parents and other workers with children and youth. They have had to wait too long for it.

HAVE YOU ever listened while a Sunday church school junior did his valiant best to read a verse or passage out of the King James Version for a class session or worship service? You knew that neither he nor his hearers were getting the sense of it. The words were just impossible. The

(Revised Standard Version)

And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"

Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half-dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine: then he set him on his own beast and brought him to an inn, and took care of him . . . Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise." Luke 10:25-37.

whole performance may have turned out to the embarrassment of everyone, especially the young spirit who wanted to do a worthy thing worthily. And how often have parents had to interrupt a Bible reading to explain the words, one after another?

Something has been done about it. There are still too many unnecessarily big words and too much King Jamesian language in the RSV. Yet the gain is notable and praiseworthy. Surely God wants to be speaking plainly to everyone, especially the children.

Personal Problem Clinic

Unadjusted

QUESTION: I am twenty-one years old, a high-school graduate, and have had part of a year in business school. I am employed as a bookkeeper with a packing concern. I pay close attention to my work—actually I give almost no attention to anything else.

In my home my father and mother were very strict with me as I was growing up, and even now they discourage my doing anything different. They always spoke against my going out with girls. They told of all sorts of weird and immoral things that might happen if I associated with boys or girls.

My situation disturbs me, for I have not had a chance to gain poise or social graces which so many of my acquaintances have, and I always feel uncomfortable in the presence of strangers. I have come to have a feeling that I cannot stand alone but must lean on the family.

REPLY: The first step is for you to recognize what happened to you. That you have already done. Your parents, with good but ill-informed intentions, held you in unreasonably. Some people who have similar troubles do not realize how they got that way. You have the advantage of knowing, and from that point you can start. Now you are free, so keep yourself free, and direct yourself from now on.

You are young and have real possibilities before you. But you must make up your mind to develop the "poise and social graces" to which you refer. No one can or will do this job for you. Direct yourself out into social life and keep at it until you feel at ease with people, until you have poise and grace. Invite girls whom you admire to go with you to church doings, movies, lunch or dinner, or to any other respectable place where young people go.

Read such books as *Venture for Two*, Carl Schindler; *Love at the Threshold*, Frances B. Strain; *Before You Marry*, E. M. Duvall; and *Home Builders of Tomorrow*, Warren Bowman.

Money

QUESTION: I have a sister who, despite her other good qualities, has no sense of money. She buys what she doesn't need and more of what she needs than she will ever use. When she goes buying she seems to give no thought to how much the total is going to be. She now has a large number of unpaid bills. Her husband doesn't know about the obligations. Sooner or later these bills will have to be met. When Norm finds out, there'll be an explosion. Of course, this has happened before, but not on such a large scale. I have lectured Sue repeatedly about her spending habits, but she pays no attention to anyone until the time comes to settle up and she is in trouble.

REPLY: Norm must know about this situation as soon as possible. If Sue is a diplomatic person, which I'm afraid she's not, she ought to tell her husband, express her regret, and give assurance of better practices. If she is not able to make a tactful approach, you or someone else should lay the facts before him, ask him to be as objective as possible about the problem, and plead for lenient treatment and a new start.

The marital pair ought to go over the whole matter carefully and seriously, work out a budget, and determine a method for purchasing and handling money. Since Sue is so irresponsible in money matters, she should do only preliminary shopping alone, and make purchases only in the company of her husband or some other responsible person. With patient explanation and guidance she may eventually learn to mend her ways.

If this does not work, or she is unwilling to have such an arrangement, Norm may have to discontinue charge accounts. He may even have to give notice that he will be responsible for debts contracted by himself only. Some persons have a hard time learning that privilege and responsibility go hand in hand.

—EARL S. RUDISILL

Portrait of a Lutheran Leader

Sword of the Spirit. A Biography of Samuel Trexler. By Edmund Devol. Dodd-Mead. 298 pages. \$4.

A name written large in the history of the Lutheran church in the last half-century is that of Samuel Trexler. Pastor, organizer of student work, army chaplain, synod president, and advocate of international Lutheranism, he extended his influence far beyond the bounds of his synod.

Dr. Edmund Devol, prominent New York physician who was a lifelong friend and companion of Dr. Trexler, has given us a warm, comprehensive, and fascinating record of the church leader's career. While it is a friend's tribute and not a critical evaluation in any sense, it is excellently written. Across its pages marches the pageantry of the growth of Lutheranism, not only in numbers but in reputation, during the fifty years of Dr. Trexler's ministry.

There are some lively anecdotes and sidelights which Dr. Devol records. Dr. Trexler was a friend of President Woodrow Wilson and of his daughter Margaret, with whose name his was sometimes romantically linked. But Margaret Wilson, like a later president's daughter of the same name, was a singer and wanted to entertain the troops. The president thought this unseemly, but when Trexler was a chaplain in France he arranged for the president's daughter to carry out her wish. The barracks rang with the cheers of the men!

And there's the amusing story of how Dr. Trexler plunged President Wilson's summer White House into darkness by pulling the wrong switch and blowing the fuse, to the great alarm of the Secret Service men, but to the president's amusement.

Famous names can be found on almost every page of the book, for both Dr. Trexler and Dr. Devol moved in interesting international circles. But through it all is the undertone of the faithful and successful labors of a consecrated, modest servant of the Lord. The struggle to establish an English Lutheran congregation in Brooklyn's Greenpoint section, the first organization of a ministry to Lutheran students in non-Lutheran colleges, the synodical divisions and

reunions in the New York area, the development of international Lutheran agencies—all these are described as seen through the eyes of a devoted friend of the man who was at their center.

Biographer Devol has done a service to the church in painting this affectionate portrait.

A. P. S.

The Early Church

The Birth of Christianity. By Maurice Goguel. Macmillan. 558 pages. \$7.50.

"The creative source of Christianity was the faith in the risen and glorified Jesus. How did this faith arise?" In this opening sentence, Maurice Goguel (as translated from the French by H. C. Snape) sets the task for his scholarly book on early Christianity. Unless the reader has a previous acquaintance with Goguel's studies on Jesus and the early church he may be shocked to discover that "the faith in the resurrection originates from the appearances. They saw Jesus because they believed and were convinced that he was living." The empty tomb is discussed by Goguel on the grounds that according to the earliest tradition the burial of Jesus was a ritual burial, without benefit of mourners. That is, the body of Jesus was buried in accordance with the commandment of Deuteronomy which forbade the sun resting on the corpse of a criminal. Presumably neither the women nor the disciples knew where Jesus was buried.

But the faith in the risen Christ and the psychological appearances of Christ to Peter, Paul, and others did make Jesus a divine being, able to redeem those who believed in him. To Paul the important

reality became the exaltation of Christ to life in heaven. Upon that was built Paul's theology; from that stemmed his concept of justification by faith. To Paul Jesus is Savior because of the drama of his death and resurrection.

In the pastoral epistles and synoptic gospels, much later than Paul's epistles, salvation is linked to a cultus, and the church which celebrates this cultus is the framework in which it is realized. The fourth gospel stands at the junction of several lines of thought, one of which is Pauline.

Though we do not agree with the author regarding the resurrection, it is possible to agree with the following sentences, "There is no doubt that without Paul Christianity would never have become established in the form in which we find it. Perhaps it might have evaporated away but with Paul and without Jesus it would never have been born." Goguel stresses Paul's intense devotion to the risen Christ, the Savior of mankind.

Particularly fascinating to this reviewer is the careful history of the church, reaching out from Jerusalem, under Paul and others, to various parts of the Roman empire. The footnotes, which are frequently in great detail, are as interesting as the text itself, and indicative of painstaking research. For some years Goguel has devoted himself exclusively to the early church. The last chapters, dealing with the beginnings of the persecutions, are gems. That does not mean that the reader breezes through this book. It is not that sort of book. Actually it is the second volume of a trilogy entitled *Jesus and the Origins of Christianity*. The first volume was published under the title of *The Life of Jesus*.

If the reader can stomach the sixty pages on the resurrection and the author's liberal position on the books of the New Testament, the reader's knowledge of the early church, Jewish and Gentile, will be greatly enriched by a careful reading of this significant book on the beginnings of Christianity.

ARMIN GEORGE WENG

Chicago Seminary

Bible Interpretation

The Gospel According to Mark: And Its Meaning for Today. By Ernest Trice Thompson. John Knox Press. 255 pages. \$2.95.

Any book which brings further clarity and vivid contemporaneity to the gospels and to the ministry and message of Jesus, is welcome. This popular commentary will be a useful addition to the libraries of not only lay workers in the church but pastors too. As its subtitle suggests, its interest is in providing in a brief and readable form the fruit of the best New Testament scholarship and also in adding to historic interpretation the direction which modern application might well take.

The balance between interpretation and application is rather uneven, so that when the applications become at all lengthy, they seem somewhat out of character. There are frequent quotations from scholarly exegeses and popular expositors, often placed side by side and given equal weight. There is no bibliography, but a full list of writers and acknowledgments, which include most of the outstanding contemporary scholars. A lamentable exception, in the opinion of this reviewer, is Maurice Goguel's *The Life of Jesus*.

The author, a professor of church history at the Union Seminary at Richmond, has done a particularly fresh job of bringing to life minor themes and details, for example, Pharisaism, "leaven," "salting with fire," the sin against the Holy Spirit. There is a tendency, perhaps inevitable in a book of this compass and purpose, to oversimplify and to that extent deal disproportionately with such large questions as messiahship, the meaning of the Last Supper, the fundamental significance of humility in Jesus' teaching and ministry. I regret too the strong suggestion that Mark allows us to identify the events of the final visit to Jerusalem with definite and successive days.

Despite such reservations, the book may be used and enjoyed with confidence and resulting satisfaction.

WILLIAM C. BERKEMEYER

Bethlehem, Pa.

Bishop Dibelius Protests New Red Attacks on Youth

GERMANY: Berlin, June 2.—AT THE important May synod meeting of the churches of Berlin-Brandenburg, Bishop Otto Dibelius made a vigorous protest against policies which the German East Zone government is currently pursuing against the church. He admitted that most of the promises that the government made to the church on June 10, 1953, had been adhered to, but that new attacks had begun against Christian youth. In the last few months, serious assaults and interference with the *Junge Gemeinde* have been carried out in many parts of the East Zone.

It must be assumed that these disturbances originate in orders issued by the government itself. Communists have given up hope of winning the older generations, so are working hard with the young people. There have been renewed dismissals of Christian youth from the upper classes in schools, or youth have been pressured into leaving "voluntarily." Schools are becoming the great stronghold of communism and its atheism and materialism.

The extensive spring and summer activities of the *Junge Gemeinde* have been severely hindered. At some of the district meetings of the Christian youth, police with their police dogs kept the young people from attending church services. Pastors who had received permission to travel in the East Zone were forbidden to give sermons or make speeches. An exception to this would seem to be the *Kirchentag* which is to be held in Leipzig in July, in connection with which there has been no official announcement of restrictions up to the present time.

A RECENT EVENT was the celebration of the 20th anniversary of the Barmen Declaration which was published by the Confessional Church (*Bekennende Kirche*) against the Nazis. This was a protest by the Con-

fessional Church against the state's misuse of the church. On May 29 there was a meeting of many of the original members of the Confessional Church, who today hold leading positions in the church. One speaker stated that as soon as the church becomes a tool of the state, it becomes secularized and unfruitful. This holds true not only of the Hitler era but also today.

The Communist movement for world peace held a meeting in Berlin recently, attended by Propst Heinrich Grueber. At this meeting Russian Archbishop Boris extended an invitation to a number of Evangelical pastors to make a trip to Moscow. At the head of the list were the names of Martin Niemoeller and Grueber, and at the end were three of the few pro-Communist pastors of the East Zone. Bishops who were invited at the same time have nearly all declined, drawing from Archbishop Boris an unusually strong reaction. Propst Grueber is said also to have left his acceptance doubtful, because of his participation in the *Kirchentag* and his trip to Evanston. Dr. Gustave Heinemann is said to have accepted the invitation, which is obviously a part of the "peace movement."

It is difficult to accept an invitation from a church which has entered into close relations with an openly atheistic government. A recent statement by the secretary of the central committee for Russian youth shows clearly the program of the Russian government and also the East Zone's official attitude toward Christian youth: "Antireligious propaganda in the *Komsomol* (the state youth organization) is seriously weakened and in many places it has stopped altogether. Workers in *Komsomol* are inclined to minimize the destructive influence of the church. There is no justification for such widespread negligence. The facts bear witness that a number of boys and girls have fallen under the influence of religion. We must put a stop to this lack of concern about the activity of the church. The atheistic training of the youth and the antireligious propaganda of *Komsomol* must again exercise their full rights."

—EAST ZONE CORRESPONDENT



Dr. Otto K. Jensen, prominent Indiana layman and ULCA Executive Board member, represents ULCA at Maryland Synod. At right is Dr. J. Frank Fife, re-elected president for a five-year term.

MARYLAND SYNOD

Gettysburg Seminary, May 25-27

Reported by WILSON P. ARD

"I AM UNDER OBLIGATION" is pre-eminently the motive of the Christian ministry, because—like Paul—we have something of eternal and infinite worth which the children of men need," said Pastor Augustus Hackmann at the service in which nine men were ordained to the ministry. Ordinands were Ray E. Blanset, Earl G. Creps, Jr., Preston H. Dusman, Michael W. Kretsinger, Richard E. Manning, J. Calvin Moreland, Eugene D. Ries, Robert E. Thomas, Richard W. Howard.

President J. Frank Fife was re-elected for a second five-year term. Pastor Augustus Hackmann, secretary; Virgil W. Doub, treasurer; Dr. Elwood S. Falkenstein, statistician, also were re-elected.

Dr. Otto K. Jensen, ULCA representative, reminded the delegates that synod has representation on eight of the nine boards of the church and that two Maryland laymen,

Paul I. Folkemer and Merwyn C. Fuss, are presidents of the Brotherhood of the ULCA and the Lutheran Laymen's Movement for Stewardship.

"WE NOTE with gratitude the decision of the Supreme Court declaring unconstitutional racial segregation, and urge our congregations and members to promote and practice Christian love among all peoples," said the report of the Social Missions Committee, which the convention approved.

Dr. Harry F. Baughman reported that Gettysburg Seminary has 138 students enrolled. The recently organized seminary auxiliary is presenting \$5,000 to be used in converting into dormitories the house used by professors. A professor is being added to the teaching staff, and an assistant in administration.

Dr. Walter C. Langsam reported that Gettysburg College is in need of a new dormitory to house 400 men.

Inactivity in evangelism was censured by Dr. Oscar W. Carlson who said "the time has arrived for the Lutheran church to practice evangelism with enthusiasm and social action with courage."

Synod advised the trustees of the Na

tional Lutheran Home for the Aged, Washington, that it "looked with favor" upon acceptance of the Virginia Synod as a constituent body co-operating in support and control of the home. At present Central Pennsylvania, Maryland, and West Virginia are the supporting synods. Dr. Robert L. Lang, superintendent-pastor, reported 205 guests in the home, 70 of whom are invalids.

The synod's executive committee was authorized to buy or build in Baltimore a suitable synod house at a cost not to exceed \$50,000. Apportioned benevolence was set at \$8.69 per capita for 1955, and Lutheran World Action \$1.42 per capita. Total synod response for CHEY was 103.9 per cent. Lutheran World Action was oversubscribed to the mark of 110.9 per cent. Four congregations reached 200 per cent of quotas and the number giving beyond the minimum was sixty-three.

Synod churches contributed \$9,700 for support of individual missionaries in the foreign field, \$3,350 for parishes abroad, and \$1,210 for proteges. This does not include money from Women's Missionary Societies.

Church membership gains were exceptional with 5,860 persons joining synod churches in 1953, reported Statistician Falkenstein. Membership gains were 2,876 baptized, 2,190 confirmed, 1,971 communing. Members contributed \$3,341,996 for all purposes—an increase of \$403,768 over 1952.

Value of all properties is \$20,796,701, an increase of \$2,426,833 in a year. Average contribution per communing member was \$32.01 for current expenses, \$14.35 for benevolences, \$26.22 for unusual expenses—\$72.58 for all purposes.

In the Communion service, President J. Frank Fife preached on "The Power of Conviction." Convictions emphasized were 1) Belief in the Holy Catholic (universal) Church; 2) Belief that the Christian religion is God-revealed and not man-made; 3) Belief in the omnipotence of God and the freedom of man; 4) Belief that the church is an organism and not merely an organization; 6) Belief that the Lord is compassionate; 7) Belief that at the table of the Lord we share in divine food and through the sacrament receive forgiveness of sin.

For the first time in its history, because of the increased number of parishes, synod was eligible to elect 11 clerical and 11 lay delegates to the ULC convention.

ULCA CONVENTION DELEGATES

Clergymen: J. Frank Fife, Augustus Hackmann, Howard J. McCarney, Abdel Ross Wentz, Elwood S. Falkenstein, L. Boyd Hamm, L. Ralph Tabor, Oscar W. Carlson, Carl R. Simon, Roland W. Renkel, John C. Stuff.

Laymen: Virgil W. Doub, Carl Heinmuller, Jr., L. Osmond Derr, Paul I. Folkemer, Fred W. Konemann, Robert L. Smith, Morris W. Zumburn, Harris Frock, Thomas P. Hickman, James H. Klinefelter, Sr., Carl L. Schaeffer.

Officers of Florida Synod. In front are Pres. R. A. Yount, V.-P. W. B. Weant, Secy. F. I. Fesperman. In back are Statistician Hugh Alderman and Treasurer C. M. Brubaker





WALTER O. MENGE, vice president of the ULCA Board of Pensions, was recently elected to the presidency of the Lincoln National Life Insurance Co. of Fort Wayne, Ind., the ninth largest insurance company in the world.

Dr. Menge is a graduate of the University of Michigan, where he served on the faculty for some years. In 1937 he joined the staff of Lincoln Life and six years later was named a vice president of the company. In 1951 he was named first vice president and was also elected president of the Reliance Life Insurance Co. of Pittsburgh, which later merged with Lincoln Life.

Dr. Menge is an active member of Trinity Church, Fort Wayne, and has served in many civic and synodical enterprises. He has been a member of the Pension Board since 1948.

WESLEY J. FUERST, a 1954 graduate of Central Seminary and a 1951 *summa cum laude* graduate of Midland College, has been granted a year's scholarship for study in biblical theology at the University of Erlangen. The Lutheran World Federation in conjunction with the World Council of Churches provided the scholarship. He and his bride, the former Miss Betty Ruwe of Hooper, Nebr., will visit Sweden this summer before settling in Germany for the year's study.



CHAPLAIN LUTHER W. EVANS has been appointed new commandant of the Armed Forces Chaplain School, Fort Slocum, N. Y. Ordained in 1928 by the Central Pennsylvania Synod, he entered the chaplaincy in 1934. Recently he returned from Korea, where he served as chaplain for the U.S. Eighth Army. Under

his leadership American servicemen began many relief projects for needy Korean civilians. Chaplain Evans holds the rank of colonel.

A PORTRAIT of Pastor emeritus Edward Stauderman was unveiled at the morning service on June 2 at St. Paul's Church, Mt. Vernon, N. Y. Artist Alexander Grean and Pastor Wilfried Tappert officiated. The 82-year-old pastor emeritus, who is president of the Westchester County Pastoral Association and still actively preaching, spoke briefly. Sermon was preached by his son, Dr. Albert P. Stauderman, associate editor of THE LUTHERAN.

LONE ULCA GRADUATE of this year's class at Saskatoon Theological Seminary was Henry Luetkehoelter (below).

Pastor Luetkehoelter, member of the Synod of Western Canada, has been called by the ULCA Board of Foreign Missions for service in India.



ILLINOIS

Carthage Graduates 68, Gives 6 Honor Degrees

By JOHN E. COOPERRIDER

SIXTY-EIGHT bachelor degrees and six honorary degrees were conferred by Carthage College at its recent commencement. Dr. W. K. Selden, president of Illinois College, Jacksonville, and recipient of one of the degrees, spoke on "Progress."

Reviewing the material progress made by our country during the last century, he told the graduates that "True progress is not material, however, but rather inward and moral. It depends on our relationship to a Man who lived 2,000 years ago."

Dr. C. V. Tambert, president-elect of the Pacific Southwest Synod, and another one of those honored with a doctorate, brought the baccalaureate message, speaking on "God's Absolutes." These he described in terms of Micah 6:8, as "doing justly," "loving mercy," and "walking humbly with God."

THE FIRST 500-bale shipment of used clothing to be processed by the new Lutheran Overseas Relief Center in Chicago

was dedicated June 9 for transportation.

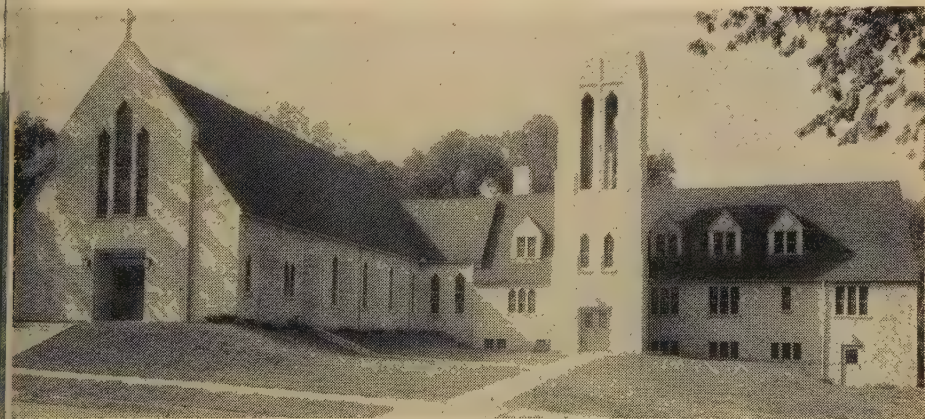
Speakers for the occasion were Dr. A. R. Kretzmann, outstanding Chicago churchman, and recent visitor to the Holy Land, and Dr. Arno Zschernig, superintendent of the Evangelical Hospitals of Neuenkirchen, Germany. Both were eyewitnesses of the work being accomplished through Lutheran World Relief.

The Spring Clothing Appeal in Chicago netted over 80,000 pounds of used clothing, compared to 58,000 pounds last spring.

THE CHICAGO SEMINARY GUILD recently completed the refurnishing of rooms in the single men's dormitory, and the lounges in both the single men's and married couples' dormitories, at a cost of \$11,500. The Guild is now working toward the modernization of the seminary kitchen. Mrs. William Diehl was elected president at the annual meeting in May.

The Seminary Alumni Association recently purchased a charging desk for the new library, and adopted as its current projects the equipping of the office for the new counselor and dean of students, the Rev. Charles Sullivan, and the purchase of a tape recorder for the speech department.

The seminary will conduct two terms of graduate school this summer: July 5-23,



Church and educational building costing \$360,000 was recently dedicated by St. Paul's Church, Dixon, Illinois. Church seats 524 with overflow accommodations for 90 more. A small chapel is open daily. Dr. Harmon Maguire and Dr. Donald Irvin assisted Pastor George J. Curran at rites



Dr. Walter B. Freed (left) was speaker for Lenoir Rhyne College's baccalaureate program on May 30. Dr. Melvin S. Lange (center) was liturgist and Dr. Voigt Cromer, president of the college, introduced the speaker. Dr. Freed, who had been pastor of St. Mark's Church, Charlotte, N. C. took up new duties on June 20 as pastor of the Luther Place Memorial Church, Washington, D. C.

ILLINOIS . . .

and July 26-Aug. 13. Guest professors will include Dr. Lennart Pinomaa, Luther scholar from Helsinki, Finland; Dr. Eric H. Wahlstrom, Augustana Seminary; and Dr. Samuel H. Moffett, former missionary to China, and now of Princeton Seminary. Other courses will be taught by resident professors.

EDGEWATER CENTER for the Aged, Chicago, operated by the Social Mission Society of Illinois, recently held an exhibition displaying ceramics, weaving, and crafts produced by "elder citizens" there.

NEARLY 300 persons attended the recent meeting of the Northern Conference Missionary Society at Trinity Church, Mt. Morris, the Rev. Alfred H. Stone pastor. Miss Virginia Aderholdt, missionary to Japan, spoke, and the following officers were elected: Mrs. Paul Bollman, president; Mrs. Robert Urish, vice president; Mrs. Bernard Westphall and Mrs. Everett Freeburg, secretaries; and Mrs. Conrad Jecklin, treasurer.

CHICAGO DISTRICT Luther League re-

cently elected Betty Lou Schmitt, president; Marilyn Tuft, Joseph Lorenz, Richard Schmidt, and Bruce Baughman, vice presidents; Carroll Shurtleff, secretary; and Bonnie Salzman, treasurer.

ZION CHURCH, Liberty, the Rev. Robert Nelson pastor, celebrated its 100th anniversary recently by dedicating a new church basement.

EPIPHANY CHURCH, Elmhurst, the Rev. A. R. Addy pastor, laid the cornerstone for its new church June 13. St. Andrew's Church, Chicago, the Rev. George Wolf pastor, held a similar service on the same day.

CALVARY CHURCH, Rockford, the Rev. Frank C. Hurst pastor, dedicated the superstructure of its new church May 23. Built at a cost of \$150,000, the new building covers the basement which was built in 1925 and used during the years since.

REDEEMER CHURCH, Aurora, the Rev. Martin J. Zulauf pastor, celebrated its 50th anniversary recently.

SPECIAL SERVICES of ordination were held recently for Gilbert V. Dossi and Walt

Freitag of St. James' Church, Vandalia. Pastor Dossi has been called to Faith Church, Jacksonville, and Pastor Freitag to the Claremont-Gila parish.

THE REV. RALPH G. LOGES, pastor of St. John's Church, Lakeville, Mo., has accepted the call to become pastor of Salem Church, Mendon, July 1 . . . The Rev. Ernest E. Abig, pastor of St. Paul's Church, Akron, Ohio, has accepted the call to become pastor of Holy Trinity Church, Chicago, Aug. 1.

MARYLAND

Pastor's Wives Spend Day Studying Their Problems

By WILSON P. ARD

HAGERSTOWN—"This is probably the only meeting of its kind in the United Lutheran Church, and it is a unique privilege to be with you today," said Mrs. Franklin Clark Fry at the fourth annual retreat of the Maryland Synod ministers' wives, held at Gettysburg Seminary May 13. Mrs. J. Frank Fife, originator of the retreat, introduced Mrs. Fry who spoke informally of the role of the pastor's wife. Interest groups dealt with discussions of children in the parsonage, social aspects in the life of a pastor's wife, clothing to suit personality, budgets.

The mother-child relationship was analyzed in an address by Dr. Bertha Paulssen, professor of sociology of the seminary. A program of anthems was given by the seminary choir directed by Prof. Robert Clippinginger. Rather than "retreating," the women attending the annual meeting feel that they are stimulated in the role of being pastors' wives. Mrs. Frank M. Klos was general chairman. Mrs. Wilson P. Ard arranged the tea which concluded the day of fellowship and inspiration. Discussion groups ("buzz sessions") were led by Mrs. William Fox, Mrs. L. Boyd Hamm, Mrs. Fred Ernst. Mrs. Raymond M. Miller was mistress of ceremonies in a skit entitled "Queen for a Day."

THE REV. JOHN MANGUM, a secretary of the Luther League of America, in his ad-

WELFARE

TRESSLER LUTHERAN HOME for Children held its annual board meeting and get-together of synod officials and friends on June 10. The home was visited recently by a school principal from the Philippines and a school superintendent from Pakistan who are on a six months' UN Fellowship Program tour of child-caring institutions in the United States.

LUTHERAN HOSPITALS and Homes Society, which operates 50 hospitals in eight states, has appointed H. J. Eininger of Hot Springs, S. D., as assistant to F. R. Knautz, executive director of the society. For the past two years Mr. Eininger has been administrator of the Lutheran and West River Crippled Children's Hospital and Polio Center at Hot Springs, in which position he is being succeeded by Richard Nord, who is also South Dakota representative of the National Foundation for Infantile Paralysis.

BETHANY LUTHERAN VILLAGE, near Dayton, Ohio, dedicated its new dormitory building on Rogate Sunday (May 23), one year after the cornerstone was laid, a little less than two years after ground was broken. The building, designed to care for 50 people, is the first unit of a proposed structural project of 200-guest capacity. Principal speaker at the dedication service was the Rev. Francis A. Shearer, Inner Missions secretary of the ULCA Board of Social Missions. Bethany Village is operated by the Lutheran Inner Mission League of the Miami Valley.

HAVERFORD CENTER, Philadelphia children's agency operated by the Lutheran Social Mission Society of Philadelphia, has a new director in the person of Mrs. Bernice Williams, who took over the position on June 1. She succeeds Sister Anna Melville, who resigned recently to become director of Christian education at St. Paul's Church, Ardmore, Pa.

MARYLAND . . .

dress to Western District leaguers, emphasized Christian vocation, missions, evangelism, social action. Elected to office were Barbara Couchman, president; Virginia Hamm, vice president; Norma G. Lineburg, secretary; Robert Couchman, treasurer.

PASTOR FRANK W. KLOS, JR., St. John's Church, Martinsburg, W. Va., was elected president of the Berkeley County Ministerial Association . . . A NEW SUNDAY SCHOOL BUILDING is in process of erection by St. Paul's Church, Uniontown parish, Pastor Donald Warrenfeltz.

St. Mark's, union church of the Calvary parish (J. Wilbur Drawbaugh pastor), broke ground May 2 for a new church building. Participating in the service were President Fife, Pastors Drawbaugh, Harvey Schlickter (Reformed), John Hollenbach and Robert E. Carl (former Reformed pastors). The old building will be used for a parish house . . . Twenty-fifth anniversary of the ordination of Dr. Fred R. Seibel was celebrated at St. Mary's Church, Silver Run. Special guest was President Fife who was marking his twenty-fifth ordination anniversary on the same date.

PASTOR GEORGE H. SEILER has resigned from the North Carroll parish . . . CALLS ACCEPTED: Pastor Michael W. Kretsinger to the Lovettsville (Va.) parish; Pastor Richard E. Manning to the Boonsboro parish; Pastor J. Calvin Moreland to the Jefferson parish; Pastor Eugene W. Young to the North Carroll parish.

AN INTERDENOMINATIONAL SCHOOL in rural church methods will be conducted at Westminster Theological Seminary (Methodist), Westminster, July 5-23. Faculty will include Dr. Joe R. Motheral, U.S. Department of Agriculture; the Rev. Dr. John B. Howes, Westminster Seminary; the Rev. Dr. Harvey D. Hoover, Gettysburg Seminary; Wayne C. Rohrer, University of Maryland.

RENOVATION of the church school-social room at Mt. Tabor Church, Clear Spring parish, Pastor L. Stanley Whitson, was made possible through financial gifts by Sunday school classes and many nights of work by men and women of the church.



Traffic on the main street of Glendale, California, was tied up recently when the 110-foot high tower of the new First Church building was put into place. Groundbreaking services for the new edifice were held June 6

"AN ATTEMPT should be made to determine why the Christian church has had little success in translating its glorious beliefs into dedicated action," said Dr. William E. Park, president of the Northfield Schools, in addressing the seniors at Hood College, Frederick. He suggested such an investigation might disclose these facts: 1) Many are satisfied to identify Christianity with morality, rather than a faith which can make sense out of life. 2) Few church members have a first-hand experience of religion or know the power of God as a reliable resource for daily living. 3) Far too few Christians have ever realized that Christianity is what might be called a romantic movement.

MR. AND MRS. ANDREW K. COFFMAN, members of a Hagerstown Evangelical at

Reformed church, are the donors of a modern health center building, 80 x 42 ft. in size and three stories high. The building, containing 33 rooms, has been presented as a gift to the Washington County health department and to the people of the community. Cornerstone was laid June 2. Last year Mr. and Mrs. Coffman made a gift of \$150,000 to Hood College, Frederick, for the erection of the Coffman Chapel. Mr. Coffman is a Hagerstown funeral director.

SUMMER SCHOOL FOR CHURCH WORKERS is scheduled July 18-24 at Hood College, Frederick. Courses and teachers are: "Into All the World"—Pastor C. Philip Seltzer. "Life of Luther"—Mrs. W. Harold Redcay. "Life of Jesus"—Pastor Augustus Hackmann. "When Children Worship"—Mrs. Carroll S. Klug. "Studies of Denominations"—Dr. Lawrence D. Folkemer.

"The Christian Task Abroad"—Miss Josephine Darmstaetter. "Jesus Shall Reign"—Dr. Herman L. Gilbert. "The Lutheran Liturgy"—teacher to be announced. "Choir Workshop"—Jule Zabawa. "Organ Workshop"—Maestro Guisepppe Moschetti. "Gospel of St. John"—Dr. H. Grady Davis. "Appreciation of Religious Art"—Pastor Frank W. Klos, Jr. "Teaching Intermediates"—Mrs. W. Harold Redcay.

"Dating and Courtship Days"—Dr. Charles P. Cressman. "Non-Projected Visual Aids"—Dr. Margaret B. Ballard. "Luther League Clinic"—Miss Helen Haberman. "Service Projects and Church and Community"—Dr. Paul M. Orso. "Projected Audio-Visual Aids"—Pastor Raymond M. Miller. "Hoodwink"—Miss Annette Venz. Director is synodical Youth Worker Howard F. Reisz.

RECEIVING BEQUESTS through the will of the late Mrs. Chester R. Hays, Trinity Church, Hagerstown, were Trinity Church \$5,000, National Lutheran Home for the Aged, Washington, \$5,000, and \$10,000 to Christ Church, Hagerstown, the mission congregation which was organized in 1951 as an outgrowth of Trinity Church.

SUNDAY SCHOOL ASSOCIATION of Western Conference in convention at Grace Church, Westminster, elected as officers for 1954-55

G. Carlton Roderick, Middletown, president; Earl E. Manges, Cumberland, vice president; Mrs. Roy B. Kiser, Detour, recording secretary; Carroll E. Frock, Jr., Emmitsburg, treasurer.

NEW YORK

100 On Parish Charter Roll

By RICHARD H. WEISKOTTEN

LONG ISLAND—Advent Church, Elmont, was scheduled to organize on June 20 with nearly a hundred charter members. A parsonage has been purchased for the congregation's first pastor, Board Missionary Erich Waldek, ordained the previous week.

ST. DAVID'S CHURCH, Massapequa Park, dedicated its new church building June 13.

AS PART of its fifth anniversary celebration, Good Shepherd Church, Roosevelt, surprised Pastor Charles Trexler by presenting him with a new car. Another feature of the celebration was the burning of an \$8,400 mortgage on the parish house.

THE REV. FRANK McVEY accepted a call to St. Mark's Church, Jamaica, and was to begin his pastorate there on June 20.

St. Paul's Church, Ave. J, Brooklyn, celebrated its 35th anniversary with special services and a dinner in May. Dr. Paul A. Kirsch of the Board of American Missions was one of the principal speakers. The Rev. Joseph B. Mohr has been pastor since 1949.

NOVA SCOTIA

Mahone Bay Parish Host to League Parley

By DOUGLAS A. CONRAD

MORE THAN 140 young people were present at the annual convention of the Luther League of Nova Scotia in St. John's Church, Mahone Bay, on May 24. Projects to be undertaken by the group are the installation of a freezing unit at the Lake Mush-a-Mush Youth Camp and the sending of the synodical president to the Conference of Presidents at Wittenberg College in Springfield, Ohio, in November.

NOVA SCOTIA . . .

THE REV. L. G. BALD, youth director for the synod, gave an inspiring talk at the afternoon session. Intermediates of the group were shown filmstrips and had Bible quizzes, conducted by Pastors Luke Batdorf and Douglas A. Conrad. New officers were installed at the candlelight service in the evening by the president of synod, Dr. C. H. Whitteker. The Rev. J. B. Jenson, pastor of the Mahone Bay parish, spoke.

Three gold crosses, representing three young men who had gone into the ranks of the ministry from the Luther Leagues of the synod, were pinned on the Life Service flag by the synodical president, Miss Ellen Andersen.

Officers elected at the convention were: President, Miss Ellen Andersen, Halifax; vice president, Miss Glenda Hall, Lunenburg; secretary, Miss Shirley Young, Halifax; treasurer, Andrew Bald, Lunenburg; pastoral advisor, the Rev. L. L. Batdorf, Rose Bay; assistant advisor, Miss Hazel Prensler, Bridgewater; Christian vocation, Miss Pauline Veinot, Branch LaHave; evangelism, Miss Isabel Crouse, Halifax; recreation, Miss Mary Conrad, Rose Bay; missions, Miss Judy Keddy, Mahone Bay; social action, Miss Betty Veinot, Bridgewater.

A PAIR of brass offering plates were dedicated by Pastor Douglas A. Conrad at Halifax on May 30. These were presented by the Terrio family in memory of Stephen Terrio.

SISTER EVELYN HOULROYD of the Board of Deaconess Work of the ULCA is touring various congregations of synod and meeting with different organizations. She is presenting the work of the diaconate, and will be in the territory of synod for about six weeks.

THE CORNERSTONE of the new St. Andrew's Church at West Northfield was laid on Sunday afternoon, May 30. The pastor of the church, the Rev. Wilfred Myra, conducted the service and the sermon was preached by Dr. C. H. Whitteker.

ST. MATTHEW'S CHURCH at Rose Bay recently completed its weekday church school season.

OHIO

Toledo Church Completes New Education Building

By E. RUDOLPH WALBORN

COMPLETION OF A NEW educational building and the gift of a new car to recognize eight and a half years of service to the congregation gave Pastor J. Alfred Updegraff of Bethany Church, Toledo, a real lift on May 23.

The building, a \$75,000 brick structure which adds 100 to the seating capacity, provides church offices, a cry-room, other facilities, and 4,500 square feet of Sunday class space, and includes new lighting, heating, and an air-conditioning system.

Pastor Updegraff has served Bethany since November 1945, and has seen the congregation double in baptized membership from 409 to 830, the communing membership increase from 259 to 473.

Participating in dedication services were Missionary Superintendent Albert H. Buhl, Pastor Melvin A. Kimble, a son of the congregation; Dr. Franklin E. Strobel, pastor in 1927 when the original building was dedicated, and Pastor Richard W. Powell, synodical director of Christian education and youth work.

Architect for the building was Charles L. Barber, member of the congregation. The building committee comprised Coe H. Dickey, chairman; Ray Fike, Chandos B. Miller, Harry Fry, Russell B. Mechling, Fred O. Folsom, L. L. LeRoy, and Dr. Edward G. Seybold.

Bethany was organized in 1917 through the efforts of Dr. Alvin E. Bell, then pastor of Glenwood Church.

AN ANNUAL PARTY for the youngest members of Trinity Church, Akron, along with their mothers and grandmothers, brought together nursery children up to three years of age on June 3.

Highlight of the party each year is the crowning of kings and queens, each of whom has perfect attendance in the three-year class of the Sunday school nursery. This



Procession enters parish house dedicated recently at St. James' Church, Chalfont, Pa. Pastor William Coley Roeger is at right. Largest attendance in church's history was present for dedication services, at which Dr. Charles M. Cooper, president of Ministerium of Pennsylvania, preached

year there were two kings and two queens—Janis Lee Henry, Clarinda Maye Conn, Edward Lee Flemm and Keith James Johnston.

The long tradition of the coronation event, formerly known as the Cradle Roll Party, is seen in the present adult leadership of the congregation, many of whom were kings and queens in past years.

PENNSYLVANIA

Pottstown Parish Holds "Farewell"

By WILLIAM COLEY ROEGER

POTTSTOWN—Grace Church held a unique service on May 30, when a "Farewell Sunday" service was held in the old church building, prior to moving into a new building and its dedication on June 6. All the choirs participated and Pastor Edgar S. Brown, Jr. preached a "farewell" sermon.

Members of Trinity Church, Fort Washington, are looking forward to construction of a much-needed educational building, having recently completed a successful financial campaign for funds for this purpose.

THE STEWARDSHIP COMMITTEE of the conference is holding, with the co-operation of the synodical and ULCA stewardship offices, a series of dinner meetings early in June. The speakers at these meetings, which are being held at Trinity, Quakertown; St. James', Chalfont; Trinity, Perkasie; and the new Hanover Church, Falkner's Swamp, include Seminary Professor Edmund A. Steimle of Mt. Airy, Mr. Chester Myrom of the New York stewardship office, and synodical stewardship secretary, Samuel Kidd.

Recognizing the importance to Christian education of the vacation church school, the conference education committee planned a workshop on this subject for a conference at Grace Church, Norristown. Speakers at this workshop include Mrs. Mabel Fenner and Mrs. J. Wilbur Gouker. St. Matthew's Church, Chester Springs, also held such a workshop. This parish also has been conducting an experimental Saturday morning church school.

Miss Esther Moser, a lifelong member of St. Peter's Church, Stowe, was honored recently by the synodical Board of Inner Missions on her 25th anniversary of service in caring for more than 40 foster children sent to her by the board's Children's Bureau. A

PENNSYLVANIA . . .

luncheon was given in her honor by the board, and her congregation honored her at a Sunday service.

THE REV. MARTIN C. WISZNET, celebrating his first anniversary as pastor of St. Paul's Church, North Fifth street, announced the church has received 28 confirmands and

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Sunday School 9:30 A.M.

120 other new members since Jan. 1. The Rev. Claude Schick, secretary of the Ministerium of Pennsylvania, spoke at the dedication of Advent parish's new church house.

Spanish-speaking persons are sought by Pastor H. W. Weidemoyer of St. Luke Church to assist him in ministering to many Puerto Ricans in the community . . . St. Matthew's parish, Springfield, dedicated its new Sunday school building May 23.

Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, appointed a committee to study administrative policies of the organization which represents 600 Lutheran churches. The conference voted to support the Philadelphia Council of Churches by an appropriation in its annual budget.

INDIANA

Report Stirs Discussion

SINCE THE CONVENTION of the Indiana Synod, considerable discussion has taken place about the report presented by the committee on administrative organization. Only one full-time paid office is required by the synod, the committee said.

THE COMMITTEE on administrative organization reminded the synod that the Church of the Reformation provided the pattern for a democratic social structure in the doctrine of the universal priesthood of believers. This pattern emphasized, not leaders, but individual personal responsibility and integrity. It was not bishops or even pastors, but believers who constituted the church. Ecclesiastical organization was rejected as a substitute for the spiritual vitality of the fellowship of believers.

The report warned that the church is not immune to the trend toward irresponsibility and passiveness that grows out of our bureaucratic and state-istic social climate. The individual retreats into a condition of dependence and seeks out a strong leader to act for him, and finally to care for him.

"Our weakness takes its rise from inadequate preaching and teaching at the parish level and from not hearing and keeping the Word of God. The whole treasury of

The Lutheran

the church is not in the bank to pay salaries, but in the Gospel to give new life and power. It is to this source of vitality that we must look for the ultimate solution of our problem."

"Unless we arrest (this trend) among us, the road leads straight back to Rome and its totalitarian, collectivistic concept of the church . . . The movement from lay responsibility and participation to professionalism and specialization is as alarming to the church as it is in the government."

This is a time for the church to lead forward again to a fulfillment of the concept of the priesthood of believers implicit in the Christian Gospel, the report said.

—ROBERT H. HEINE

DECEASED

Dr. Charles A. Piel

Dr. Charles Alton Piel, 64, pastor of the church of the Reformation, Milwaukee, Wis., for the past 15 years, died June 1 after long illness.

A native of Pittsburgh, Pa., he graduated from Thiel College and Northwestern Seminary, and was ordained in Milwaukee in 1922. He served congregations in Carage, Ill., Minneapolis and Duluth, Minn., and Elkhorn, Wis., before becoming pastor of the Church of the Reformation in 1939.

He was a Navy veteran of World War I. Surviving are Dr. Piel's wife and a sister, Mrs. Delia Schmidt of Pittsburgh.

Funeral services were held June 4 at the church of the Reformation, with the Rev. Paul E. Bishop, president of Northwest Synod, officiating. Assisting were the Rev. James Streich of Pentecost Lutheran Church and the Rev. Robert B. Anderson, Dr. Piel's successor at the Church of the Reformation.

Interment was in Wisconsin Memorial Park.

Rev. Leopold K. Urlaub

The Rev. Leopold Karl Urlaub, inactive since 1950 because of illness, died May 7 at the home of his son, the Rev. Leland Urlaub, Garnavillo, Iowa. He was 63.

Born near Roger City, Mich., in 1891, he graduated from Wartburg College and

Seminary, was ordained by Iowa Synod (now of the ALC), and served his first pastorate at George, Iowa.

Later he withdrew from the ministry to become associated with his father-in-law in a lumber and feed business at George, Iowa, but in 1939 returned to the ministry and subsequently served churches at Post Oak, Ill.; Medford, Wis.; Rockport, Ind.; and Mt. Bethel, Pa. At the time of his death he was a member of Central Pennsylvania Synod.

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Before serious illness prevented, he served as supply pastor at Iowa Falls, Iowa.

Survivors include his son and three daughters: Mrs. Fulvia Rust, Wausau, Wis.; Mrs. Mona Davis, Grandview, Ind.; and Emilie, Garnavillo, Iowa.

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C O L L E G E

The funeral was held May 11 in St. Paul Church, Garnavillo, in charge of the Rev. E. Koch of Guttenberg, Iowa. Interment was in Evergreen Cemetery, George, Iowa.

Mrs. Charles Teufel

Mrs. Carrie Fonda Teufel, wife of Dr. Charles M. Teufel, of Mahoning Memorial Hospital, Milton, Pa., died May 5 in the Geisinger Hospital, Danville, at age 72.

Mrs. Teufel was born in 1881 at Milton and was married to Dr. Teufel in 1906. She served with her husband in the East Pittsburgh parish, Pittsburgh, Pa.; Middlebrook, Md.; Aliquippa, Md.; Newport News, Va.; Staunton, Va.; and Homestead Park, Pa. Dr. Teufel retired in 1947 and he and Mrs. Teufel moved to Milton in 1952.

She is survived by her husband; one son, Major Karl C. Teufel; two daughters, Mrs. Roy B. Setzer and Mrs. Max Boatwright; eleven grandchildren, two great-grandchildren; and one sister, Mrs. Margaret O. Moore.

The funeral was in Christ Church, Milton, Pa., May 10, with interment at Milton.

Mrs. B. B. Uhl

Minnie Christen Uhl, 78, wife of the Rev. B. B. Uhl, retired pastor of Calvary Church, Springfield, Ohio, died recently in Springfield after a year's illness.

A native of Monmouth, Ind., she has been an active participant in church work, particularly in the Women's Missionary Society, during her husband's career of more than 50 years in the ministry. She was graduate of Wittenberg College.

Surviving, beside her husband, are three daughters and a son.

Funeral services were conducted by Dr. Frederick F. Mueller, pastor of First Church, Springfield. Burial was in Ferncliff Cemetery.

—Synod Convention Calendar—

JUNE

27-30—ICELANDIC. First Church, Winnipeg

JULY

4-7—WESTERN CANADA. Saskatoon Seminary, Saskatoon, Saskatchewan

CHANGES OF PASTORATE

CANADA

MURAS, RALPH. From Neustadt parish, Ont.
To Wellesley parish, Ont.

MICHIGAN

MURY, EMERSON. From St. Luke's Church,
Muskegon. To Benton Harbor, mission
developer.

MIDWEST

VAN BOENING, GRANT. From St. John's
Church, Columbus, Nebr. To St. Mark's
Church, Great Bend, Kan.

MINISTERIUM OF PENNSYLVANIA

LAMPARTER, ROBERT. From Holy Trinity
Church, Kingston. To St. John's Church,
Phoenixville.

NEW YORK

ARNOLD, ROBERT. From Crestview Church,
Waco, Tex. To St. Paul's Church, Rich-
mond Hill, L. I. 127-18 102nd Ave.

DUDGE, WILLIAM. From Lutheran Welfare
Council, public relations director. To
Hislop Christian College of University of
Nagpur, India, journalism faculty.

TOEBKE, CARL. From St. Paul's Church,
Richmond Hill, L. I. Pastor emeritus.

OHIO

MYERS, HARRY L. From Calvary Church,
Cromwell, Ind. To Akron (northwest
area), mission developer.

PACIFIC

SAWYER, JOHN L. From Redeemer Church,
Vancouver, B. C. To Zion Church, The
Dalles, Ore.

PACIFIC SOUTHWEST

HUDSON, GUY L. From Beverly Hills
Church, Los Angeles, Calif. Retirement.

PITTSBURGH

DANIELS, CLARENCE B. From St. John's
Church, Girard. To St. Paul's Church,
Drake's Mills.

WEBER, REINHOLD K. From Grove Chapel
parish. To Harold-Seanor parish.

ZACHER, CHARLES H. From Brick Church
parish. To Trinity Church, McKean, and
mission developer in Kiersarge.

WESTERN CANADA

POGGEMILLER, HENRY H. From Esk parish,
Sask. To Thorsby parish, Alberta.

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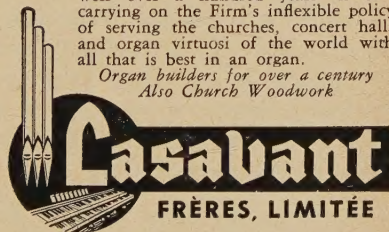
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in conclusion

ALL OVER THE COUNTRY this month workmen are busy putting up new churches. The biggest year for church construction in American history will certainly be 1954. Through the end of May, buildings estimated to cost \$205 million had been begun this year. Total for 1954 is likely to reach \$500 million.

This building boom comes just at the time when new ideas of church construction are breaking through the hard crust of tradition. For many years the finest new churches have been built by imitating the Gothic style of the 13th century. That style was created before steel girders had been invented, and in a day when the chief purpose of a church was to crowd a lot of people together to watch the celebration of the Roman Catholic mass.

A few church builders recently have been so radical as to go back only to the 18th century for their style. They chose American Colonial, which is clean and simple and much better suited than Gothic for Protestant worship.

JUST RECENTLY some builders have been coming along with 20th century designs. They boldly accept the modern building materials and methods of construction, and dedicate them to the glory of God. It can be done.

If you live near Pottstown, Pennsylvania, go to see Grace Church which was dedicated this month. Arches were made of poured concrete, and stand out like strong ribs both inside and outside the building. Concrete blocks were frankly used instead of stone. The interior of the church is alive with bright color, but the total effect is peaceful.

Among each thousand churches built this year, perhaps only a few hundred

will venture along the new paths. We are cautious about novelty in churches. Some people call this conservatism, and others say it is laziness. Some believe things are beautiful only when they are old, and therefore try to make the new look like the old. Others—but not many—are willing to try to open new roads to beauty.

We are afflicted in our church life by an excessive respect for tradition and precedent. If someone can prove that something was done in a certain way in the fourth century, that is a serious reason for doing it that way today. It's true that any practice which can survive for 16 centuries must have something about it which makes it worth serious consideration today. But old things, as well as new, must submit to severe criticism and be made to prove their worth.

WE PROTESTANTS have a special problem in church building. We want our churches to be an inspiring place of worship, and also a meeting-house in which a congregation comes to be taught. It is extremely difficult to combine the two.

A few years ago in a midwestern state I preached the same sermon two nights in succession in two churches. The first was a meeting-house sort of place, and my sermon was exceptionally well received. The second was a small Gothic cathedral, and the sermon went completely flat. I was just as eager to speak convincingly to the second congregation as to the first (and sermons usually improve with age).

Some of our present-day architects, it seems to me, are combining the two things we need in our churches. In the 25th century, I suspect, people will be saying, "We want to build like those great artists of 1954." —ELSON RUFF

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Akbar, the new chieftain of one of the larger tribes of north-western Iran, brought to his position the training of a lifetime as an expert horseman, judge, and warrior. It was not these qualities which made him the object of doubt and suspicion, but his strange interest in the Christian New Testament and the fact that he remained unmarried after a brief meeting with a Persian girl beside an oasis. This is a fascinating account of life in a remote land, as well as a man's discovery of a new way of life for himself and his people.

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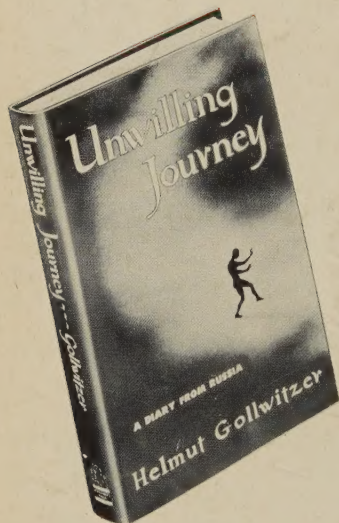
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Recommended Reading



UNWILLING JOURNEY — A Diary from Russia

Helmut Gollwitzer

Here is a vivid and detailed account of life in the much-dreaded Russian labor camps by a man who spent five long years imprisoned in them. The author, a German soldier captured at the end of World War II, made use of that time to study Communism in practice as objectively as possible. His story is remarkable for the lack of bitterness and depth of observation.

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Best-seller in Germany and Great Britain

"Gollwitzer's memoir of his five years as a prisoner of the Russians outclasses all other literature in this field . . . presents the most careful analysis of the effects of Communist ideology and Russian practice on the human mind and spirit which is available to us."

THE BRITISH WEEKLY

TWO WOMEN AND A WAR

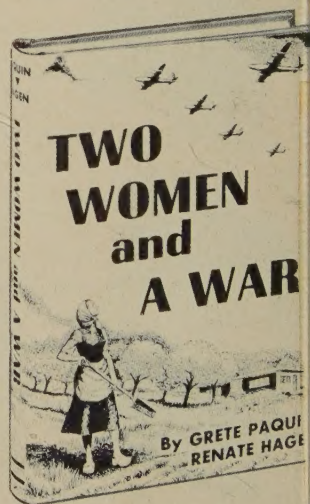
Grete Paquin and Renate Hagen

An unusual book, TWO WOMEN AND A WAR describes the events of World War II from the point of view of two German women witnessing the slow defeat of their homeland. Their diaries, published here under one cover, provide an insight into the courage it takes to cling to Christian values in the face of propaganda and persecution.

\$3.00

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Brooks Atkinson, Pulitzer Prize winning journalist, in a letter to Frau Paquin: "I had not realized that any Germans went through the last war with attitudes so much like my own . . . a feeling of uselessness about war and a gratefulness to nature for ignoring so much human insanity. Your record of war from the German point of view is unique anything I have read."



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